With the Author's Respects

1800

AN

ACCOUNT

OF THE

LIFE AND WRITINGS

OF THE

REV: ALBAN BUTLER:

INTERSPERSED WITH OBSERVATIONS ON SOME SUBJECTS OF SACRED AND PROFANE LITERATURE MENTIONED IN HIS WRITINGS.

by Charles Butler

LONDON:

PRINTED BY J. P. COGHLAN, No. 37, DUKE STREET, GROSVENOR SQUARE.

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Hic liber honori patrui mei deſtinatus, profeſſione pietatis aut laudatus erit aut excuſatus.

Tac. in Vitâ Agricolæ.

Je ſoumêts a l'Egliſe univerſelle et au ſiege apoſtolique tous les écrits que j'ai faits.

Teſtament de FENELON.

TO

FRANCIS EYRE, Esq.

OF

WARKWORTH,

IN THE

COUNTY OF OXFORD,

THIS WORK

IS

RESPECTFULLY DEDICATED.

FRANCIS LEIFF, ESQ.

SOME ACCOUNT

OF THE

LIFE AND WRITINGS

OF THE

REV. ALBAN BUTLER.

SOON after the deceaſe of the learned and pious Author, the third edition of whoſe Lives of the Saints is now preſented to the public, the editor of the edition of his works which was then printing in Ireland, undertook at the requeſt of ſeveral reſpectable perſons, to write an account of his life. In performance of that promiſe the following ſheets now ſolicit the public indulgence.

I.

THE REVEREND ALBAN BUTLER, was the ſecond Son of Simon Butler, Eſquire, of Appeltree in the county of Northampton, by Miſs

Ann Birch, Daughter of Thomas Birch, Eſquire, of Gorſcot in the county of Stafford. His family, for amplitude of poſſeſſions, and ſplendor of deſcent and alliances, had vied with the nobleſt and wealthieſt of this kingdom, but was reduced to ſlender circumſtances, at the time of his birth. A tradition in his family mentions, that Mr. Simon Butler, (Our Author's Grandfather), was the perſon confidentially employed by the Duke of Devonſhire, and the Earl of Warrington, in inviting the Prince of Orange over to England: that he profeſſed the Proteſtant Religion, and that his great zeal for it was his motive for embarking ſo warmly in that meaſure; but that he never thought it would be attended with the political conſequences which followed from it; and that, when they happened, they preyed greatly on his mind, and that to fly from his remorſe, he gave himſelf up to pleaſure, and in a few years, diſſipated a conſiderable proportion of the remaining part of the family eſtate, and left what he did not ſell of it, heavily incumbered.

At a very early age, Our Author was ſent to a ſchool in Lancaſhire, and there applied himſelf to his

his ſtudies with that unremitted application, which, in every part of his life, he gave to literature. Sacred biography was even then his favourite purſuit. A gentleman lately deceaſed mentioned to the editor, that, he remembered him at this ſchool, and frequently heared him repeat to a numerous and wondering audience of little boys, the hiſtory of the chiefs and ſaints of the Saxon æra of our hiſtory, with a ſurpriſing minuteneſs of fact, and preciſion of chronology. He was, alſo, then, diſtinguiſhed for his piety, and a punctual diſcharge of his religious duties.—About the age of 8 years, he was ſent to the Engliſh college at Douay. It appears from the diary of that college, that Mr. Holman of Warkworth, (whoſe memory for his extenſive charities, is ſtill in benediction in Oxfordſhire and Northamptonſhire), became ſecurity for the expences of his education. About this time he loſt his father and mother. The latter, juſt before ſhe died, writ to him and his two brothers, the following beautiful letter.

" MY DEAR CHILDREN,

" Since it pleaſes almighty God to take me out " of this world, as no doubt wiſely foreſeeing I " am no longer a uſeful parent to you, (for no " perſon ought to be thought neceſſary in this " world, when God thinks proper to take them " out); ſo, I hope, you will offer the loſs of me, " with a reſignation ſuitable to the religion you " are of, and offer yourſelves. He who makes " you orphans ſo young, without a parent to " take care of you, will take you into his pro- " tection and fatherly care, if you do live and " ſerve him, who is the Author of all goodneſs. " Above all things prepare yourſelves, while " you are young, to ſuffer patiently, what afflic- " tions he ſhall think proper to lay upon you; " for it is by this he trieth his beſt ſervants. " In the firſt place, give him thanks for your " education in the true faith, (which many thou- " ſands want): and then I beg of you earneſtly to " petition his direction, what ſtate of life you ſhall " undertake, whether it be for religion, or to get " your livings in the world. No doubt but you

" may

" may be ſaved either way, if you do your duty
" to God, your neighbour, and yourſelves. And
" I beg of you to make conſtant reſolutions,
" rather to die a thouſand times if poſſible, than
" quit your faith; and always have in your
" thoughts, what you would think of, were you as
" nigh death as I now think myſelf. There is no
" preparation for a good death, but a good life.—
" Do not omit your prayers, and to make an act
" of contrition and examen of conſcience every
" night, and frequent the bleſſed ſacraments of
" the Church. I am ſo weak, I can ſay no more
" to you, but I pray God bleſs and direct you,
" and your friends to take care of you. Laſtly, I
" beg of you never to forget to pray for your poor
" father and mother, when they are not capable
" of helping themſelves,—ſo I take leave of you,
" hoping to meet you in heaven to be happy for
" all eternity——

" Your affectionate Mother,

" ANN BUTLER."

Though Our Author's memory, for the recollection of dates, was, in his very earlieſt years remarkable,

remarkable, he found, when he firſt came to the college, great difficulty in learning his leſſons by heart; ſo, that to enable him to repeat them in the ſchool, as well as the other boys, he was obliged to riſe long before the college hour. By perſeverance, however, he overcame this diſheartening difficulty. Even while he was in the loweſt ſchools, he was reſpected for his virtue and learning. One of his ſchoolfellows writes thus of him. "The year after Mr. Alban Butler's arrival at "Douay, I was placed in the ſame ſchool, under "the ſame maſter, he being in the firſt claſs of "rudiments, as it is there called, and I in the "loweſt. My youth and ſickly conſtitution moved "his innate goodneſs to pay me every attention "in his power; and we ſoon contracted an intimacy that gave me every opportunity of obſerving his conduct, and of being fully acquainted "with his ſentiments. No one ſtudent in the "college was more humble, more devout, more "exact in every duty, or more obedient or mortified. He was never reproved or puniſhed but "once; and then, for a fault of which he was not "guilty. This undeſerved treatment he received

"with

" with ſilence, patience and humility. In the " hours allotted to play, he rejoiced in the meaneſt " employments aſſigned to him by his companions, " as to fetch their balls, run on their errands, " &c. &c. Though often treated with many in- " dignities by his thoughtleſs companions, on " purpoſe to try his patience, he never was ob- " ſerved to ſhew the leaſt reſentment, but bore all " with meekneſs and patience. By the frequent " practice of theſe virtues he had attained ſo per- " fect an evenneſs of temper, that his mind " ſeemed never ruffled with the leaſt emotion of " anger. He reſtricted himſelf, in every thing, to " the ſtricteſt bounds of neceſſity. Great part of " his monthly allowance of pocket money, and " frequently of his daily food, went to the poor. " So perfectly had he ſubjected the fleſh to the " ſpirit, that, he ſeemed to feel no reſiſtance from " his ſenſes in the ſervice of God and his neigh- " bour."

As he advanced in age, his learning and virtue became more and more conſpicuous. Monſieur Pelliſon *, in his life of the famous Huet, Biſhop

* Hiſtoire de l'Academie, 1 vol. 102.

of

of Avranches, obſerves, that, "from his tendereſt "youth he gave himſelf to ſtudy; that, at his "riſing, his going to bed and during his meals, he "was reading or had others to read to him; that, "neither the fire of youth, the interruption of "buſineſs, the variety of his employments, the "ſociety of his friends, nor the buſtle of the "world, could ever moderate his ardour of ſtudy." The ſame may be ſaid of Our Author. He generally allowed himſelf no more than four hours ſleep, and often paſt whole nights in ſtudy and prayer. All his day was ſpent in reading. When he was alone, he read; when he was in company, he read; at his meals, he read; in his walks, he read; when he was in a carriage, he read; when he was on horſeback, he read; whatever he did, he read. It was his cuſtom to make abridgments of the principal works he peruſed, and to copy large extracts from them: ſeveral bulky volumes of them have fallen into the hands of the editor. Many were ſurpriſed to ſee the rapidity with which he read, or rather run through books, and at the ſame time acquired a full and accurate knowledge of their contents. The late Dr. Johnſon

generally

generally, by Mr. Boſwell's account, read with the ſame rapidity. But the circumſtance is not ſo wonderful as it appears to perſons not in the habit of perpetual reading: the eye of an inceſſant reader ſeizes much more readily, and takes in, at a glance, a much greater quantity of print, than the eye of a perſon not accuſtomed to books: the combinations of words, the ſtructure of ſentences, the uſual march of literary compoſition, are ſo familiar to him, he is ſo much in the habit of diſcriminating beauties and defects, and obſerving peculiarities of every kind, that he apprehends them all inſtantly and without any ſenſible effort of the mind. Something of this kind is obſervable in figures: a child aſcertains with difficulty a ſingle figure; then with difficulty ſums up the amount of two figures; by degrees he ſums up a large column faſter than the figures can be read aloud; but a profeſſed accountant will at one glance, declare the amount of ſuch a column with a wonderful approach to preciſion. It is an effort of experience and exerciſe, and a conſequence of that regularity which is obſervable in all the works

of nature or art, even when they appear moſt wild and irregular.

II.

AFTER Our Author had completed the uſual courſe of ſtudy, he was admitted an Alumnus of Douay college, and appointed *Profeſſor of Philoſophy*. The Newtonian ſyſtem of philoſophy was, about that time, gaining ground in the foreign univerſities. He adopted it, in part, into the courſe of philoſophy which he dictated to the ſtudents. He read and conſidered with great attention the metaphyſical works of Woolfe and Leibnitz. He did not admire them, and thought the ſyſtem of pre-eſtabliſhed harmony laid down in them, irreconcileable with the received belief or opinions of the Roman Catholic Church on the ſoul; and that much of their language, though ſuſceptible of a fair interpretation, conveyed improper notions, or, at leaſt, ſounded offenſively to catholic ears. The late Mr. John Dunn, his contemporary at the college, frequently mentioned to the editor, the extreme caution which Our Author uſed in inſerting any thing new in his dictates, particularly on any ſubject connected with

with any tenet of religion. After teaching a courſe of philoſophy, he was appointed *Profeſſor of Divinity*. On this part of his life, the editor has been favored by a gentleman deſervedly famed for his erudition and piety, the reverend Robert Banniſter, with a long letter, of which the reader is preſented with an extract.

"I was contemporary with Mr. Alban Butler in "Douay college, eight years; viz. from October "1741 to October 1749. But as I was but a boy "the greater part of that time, I had not any inti- "macy with him, nor was I capable of knowing "any thing concerning his interior, the manner "of his prayer, or the degrees to which he "aſcended in it, or any extraordinary communi- "cations or elevations, to which the Holy Ghoſt, "the great maſter and teacher of contemplation, "might raiſe him. All that I can ſay is, that, he "opened Douay college's great door to me and a "gentleman whom I knew not, but was ſo good, "as to bring me from Liſle in his coach, on Sun- "day between 10 and 11, the 15th of October "1741; and the firſt ſight of him appeared to me "then, ſo meek and ſo amiable, that I thought I

" would chooſe him for my Ghoſtly Father; but
" another, I ſuppoſe, in rotation, adopted me.
" Mr. Alban was my ſole maſter in my firſt year
" of divinity in 1749, and dictated the two trea-
" tiſes *De Decalogo et de Incarnatione*; he alſo
" preſided over my defenſions, upon thoſe two
" treatiſes, and over Mr. James Talbot's, (the late
" Biſhop of London), upon univerſal divinity.
" As to heroic acts of virtue, which ſtrike with
" admiration all that ſee or hear of them, I can-
" not recollect more, than an uniform, conſtant
" obſervance of all the duties of a prieſt, profeſſor
" and confeſſarius. He was always at morning
" meditations, ſeldom omitted the celebration of the
" holy ſacrifice of the maſs, which he ſaid with a
" heavenly compoſure ſweetneſs and recollection;
" ſtudying and teaching aſſiduouſly, dictating with
" an unwearied patience ſo equally and leiſurely,
" that every one could, if he wiſhed to do it, write
" his dictates, in a clear and legible hand; nor
" do I remember, that he ever ſent a ſubſtitute
" to dictate for him, ſo exact and punctual he was
" in his duty as a profeſſor. I never knew one
" more ready to go to the confeſſion ſeat, at the

" firſt

" firſt intimation of any, even the leaſt or young-
" eſt, boy. He heard his penitents with wonder-
" ful meekneſs; and his penetration, learning,
" judgment, and piety were ſuch, as to move them
" to place in him a ſingular confidence. He fre-
" quently viſited the military hoſpital to inſtruct,
" exhort, and hear the confeſſions of Iriſh ſoldiers.
" He ſome times aſſembled a number of them,
" (when they happened to be quartered in Douay),
" in the college church of St. Thomas of Canter-
" bury, and preached to them. In one of his
" ſermons, I remember he told them, for their
" example and encouragement, that there are more
" ſoldiers ſaints, than of any other vocation or
" ſtate or condition. As poor and often diſtreſ-
" ſed Iriſhmen and women frequently came to
" Douay, he was always ready to relieve them,
" and adminiſter both corporal and ſpiritual ſuc-
" cours. It can never be forgotten, what atten-
" tion ſolicitude and care, he had in the year
" 1745 of our Engliſh ſoldiers, wounded and
" maimed, who were brought priſoners to Douay,
" and quartered in the barracks, in great numbers,
" after the battle of Fontenoy. He animated

" both

" both by words and example all the young prieſts,
" and all in holy orders at the college to viſit
" them, to inſtruct and inſtil into them ſerious
" thoughts of ſaving their ſouls, by embracing the
" only ſaving faith, and by true repentance. He
" alſo procured for them temporal ſuccour and
" relief, ſo beneficently, that the Duke of Cum-
" berland then generaliſſimo of the Britiſh and
" allied armies, being informed of it, promiſed
" him a ſpecial protection, whenſoever he came
" over into England. Scarce any thing affords
" one a better proof of Mr. Alban's eminent
" ſpirit of piety and great underſtanding diſcre-
" tion and light in ſpiritual matters, than his fami-
" liarity and friendſhip with M. Jean Baptiſte de
" Villêrs, Preſident of the Seminary des Evêques
" in the univerſity of Douay, who died October
" 7th, 1746, the death of a ſaint, after having
" lived the life of one for 78 years. This M. de
" Villers was eminent in all ſupernatural and mo-
" ral virtues, but he concealed them under an
" amiable ſimplicity, and a plain unaffected beha-
" viour, or exterior, unleſs charity and zeal for
" the glory of God and ſalvation of ſouls required

" their

" their open and full exertion: and, notwithſtand-
" ing his great learning, (which he had acquired
" by an excellent genius and diligent application
" to ſacred ſtudies), and his great and ſolid fund
" of piety, he was as docile as an infant; ſo timor-
" ous and diffident of his own judgment, that he
" would neither do nor decide any thing without
" counſel. With this ſentiment of diffidence and
" humility he often viſited, (ſays M. Leroy, the
" faithful imitator and writer of the hiſtory of his
" life), a young profeſſor, a foreigner, (that is Alban
" Butler) and paſſed an hour or two in his com-
" pany in the afternoon, once every week and
" ſometimes twice, ſeveral years until his edify-
" ing death. Their converſation together was
" ſolely about various points of morality; about
" the direction of ſouls, and the methods of arriv-
" ing at perfection in every action and intention;
" how to teach devout perſons a habit of making
" continual aſpirations to God by acts of love,
" oblation, entire ſacrifice of their hearts, of
" humility, &c. Mr. de Villers would not ſuffer
" more than half a ſmall faggot to be kindled for
" him in the ſevereſt weather, ſaying to Mr.
" Alban;

" Alban; " the other part may ſerve ſome poor " perſon:" as to wine or any other liquor, he " never drank any but at meal time. I remember " to have heard an inſtance of Mr. Alban's meek- " neſs, for I am not a witneſs of it. When he was " preſiding over one of his ſtudents in divinity in " the public hall of Douay college, a diſputant, " who was probably much offended at ſome pro- " poſition in the theſis, as being oppoſite to ſome " favorite opinion of his ſchool or religious family, " ſaid to him with intolerable rudéneſs, *habes mel in* " *ore, ſed fel in corde:* to which he made no reply, " nor ſhewed the leaſt reſentment. Mr. Alban " Butler was totally averſe to the ſyſtem of pro- " babiliſm, and to all aſſertions that favor laxity in " morals. This is evident from the dictates which " he delivered to us, from his treatiſe *de Decalogo,* " de *actibus humanis,* in his *epitome moralis ſacra-* " *mentorum,* &c. It is ſtill more evident, from " his *Epitome de ſex prioribus conciliis œcumenicis* " *in calce tractatus de Incarnatione,* that he had " the higheſt veneration for the holy See, and " for him who ſits in the chair of St. Peter; " that he conſtantly held and maintained the rights

" and

"and ſingular prerogatives of St. Peter and "his ſucceſſors in calling preſiding over and "confirming general or œcumenical councils; the "Pope's ſuperiority over the whole church, and "over the whole college of biſhops, and over a "general council; the irreformability of his doc-"trinal deciſions in points of faith and morals; "his ſupreme power to diſpenſe, (when there is "cauſe), in the canons of general councils; in "ſhort, the plenitude of his authority over the "whole church without exception or limitation, "*Nihil excipitur ubi diſtinguitur nihil.* St. Bernard, "l. 2. de conſid. c. 8. M. de Villers had the "very ſame ſentiments, and ſhewed his firmneſs "in them on ſeveral occaſions, particularly when "he broke off all connections with the curate of "Calvin-Epinoy, his ancient friend, becauſe he "obſtinately refuſed to receive the bull *Unigenitus.* "He even broke off all correſpondence with his "own dioceſan, the renowned Guy de Sêve, "biſhop of Arras, becauſe, after receiving the "foreſaid bull and publiſhing it in his dioceſe, "and inflicting cenſures on thoſe who refuſed to "accept it, he fell into a fluctuating conduct,

" which entirely alienated M. de Villers from him " the reſt of his life. While Mr. Alban was " profeſſor in Douay college, the univerſity had " not departed from its ancient attachment to the " apoſtolic See, nor was ſo much warped to the " opinions of modern French theologians about " the Pope's juriſdiction and Gallican liberties. " Mr. Alban had ſentiments diametrically oppoſite " to all thoſe wild notions, which tend directly to " ſchiſm: and, to add one other proof of his ortho- " doxy in the foreſaid articles, I will only mention " what I heard him ſay of a book, the title of " which is *Tractatus de libertatibus Eccleſiæ Gallicanæ* " *continens amplam diſcuſſionem declarationis factæ ab* " *illuſtriſſimis archiepiſcopis et epiſcopis, Pariſiis,* " *mandato regio congregatis, anno* 1682—*Auctore* " *M. C. Sac. Theo. Doctore: Leodii apud Matthæum* " *Horum* 1684—*Superiorum permiſſu.* Mr. Alban, " in the divines ſchool, gives the higheſt commen- " dations of it, and calls it *Libellus Aureus.* It is " a thick quarto. It is a treaſure of erudition; " the armory of David; it refutes and confounds " French principles, and places true ones in the " cleareſt light."——

III. From

III.

FROM the letter, of which we have preſented the reader with an extract, it appears what Our Author's ſentiments were on the nature and extent of the ſpiritual power of the See of Rome. It has been frequently ſaid, that he was the editor of Doctor Holden's *Analyſis Fidei*: had this been the fact, it would have been a ſtrong proof of an alteration of his ſentiments on thoſe points; but, after particular enquiry, the editor finds the aſſertion to be wholly unfounded.

On the celebrated queſtions *of the infallibility of the Pope and his right to the depoſing power*, Our Author thus expreſſes himſelf in one of his letters on Mr. Bower's Hiſtory of the Popes: "Mr. "Bower having been educated in the catholic "ſchools, could not but know, that though ſome pri- "vate divines think that the Pope, by the aſſiſtance "of ſome ſpecial providence, cannot err in the "deciſions of faith ſolemnly publiſhed by him with "the mature advice of his council, or of the clergy "or divines of his church, yet that this is denied "by others, and that the learned Boſſuet and

" many others, eſpecially of the ſchool of Sor-
" bon, have written warmly againſt that opinion,
" and that no Catholic looks upon it as an article
" of faith or term of communion. It is the infal-
" libility of the whole church, whether aſſembled
" in a general council, or diſperſed over the
" world, of which they ſpeak in their contro-
" verſial diſputations. Yet this writer at every
" turn confounds theſe two things together
" only to calumniate and impoſe on the public.
" If he had proved that ſome Popes had erred in
" faith, he would have no more defeated the arti-
" cle of ſupremacy, than he would diſinherit a
" king by arraigning him of bad policy. The
" catholic faith teaches the Pope to be the
" ſupreme paſtor of the church eſtabliſhed by
" Chriſt, and that this church founded by Chriſt
" on a rock, ſhall never be overcome by hell, or
" ceaſe to be his true ſpouſe. For he has pro-
" miſed that his true ſpirit ſhall direct it in all
" truth to the end of the world. But Mr. Bower
" never found the infallibility of the Pope in our
" creed; and knows very well, that no ſuch article
" is propoſed by the church or required of any
" one,

"one. Therefore the whole chain of his boaſt-
"ings which is conducted through the work falls
"to the ground.

"What he writes againſt the depoſing power
"in Popes certainly cannot be made a reproach
"againſt the Catholics of England, France, Spain,
"&c. It is a doctrine neither taught nor tole-
"rated in any catholic kingdom that I know of,
"and which many Catholics write as warmly
"againſt as Mr. Bower could wiſh."——

IV.

WHILE Our Author continued at the college of Douay his firſt publication made its appearance. This was his *Letters on the Hiſtory of the Popes, publiſhed by Mr. Archibald Bower.* That gentleman had entered into the ſociety of Jeſus, and acquired a reputation for learning and talents. He came into England, embraced the religion of the eſtabliſhed church, and endeavoured to recommend himſelf to the favor of his new friends by his Hiſtory of the Lives of the Popes. He alſo publiſhed an account of his eſcape from Italy, and

of

of his motives for quitting it. The truth of the account became a ſubject of controverſy. It was diſbelieved not only by Catholics but Proteſtants. Dr. Douglas, the preſent Biſhop of Saliſbury, wrote an excellent pamphlet to expoſe its falſehood and abſurdity. It carried great improbability on the face of it. Mr. Bower was a lively writer, and defended himſelf with adroitneſs; but he was not equal to the compoſition of the hiſtory which he undertook to write. He was of the numerous liſt of authors, who, when they ſit down to write, have to learn what they ſhall write, rather than to write what they have already learned. The errors which Our Author expoſes in his letters are ſometimes the errors of a very young writer. The letters are written with eaſe and good humour, they ſhew various and extenſive learning, and a vigorous and candid mind. They met with univerſal applauſe.

V.

In the year 1745 Our Author accompanied the late Earl of Shrewſbury and the Honorable James Talbot and Thomas Talbot on their

Travels

Travels through France and Italy. He wrote a full, entertaining and intereſting account of them. As it will be publiſhed the editor makes no extracts from it in this place. He was always ſolicitous, that, the noble perſonages committed to his care ſhould ſee whatever deſerved attention, and be introduced to perſons diſtinguiſhed by their rank talents or virtue. He drew out for them a comparative view of the Greek Roman and Gothic architecture, an account of the different ſchools of painting, and an abridgment of the lives, and remarks on the different characters, of the moſt eminent painters. Theſe will be found in his Travels. He kept them from all ſtage entertainments—"The ſtage entertainments," (he ſays in one of his letters) "I can give you no "account of, as we never would ſee any; they "being certainly very dangerous and the ſchool "of the paſſions and ſin, moſt juſtly abhorred by "the church and the fathers. Among us, Collier, "Law, &c. among the French, the late Prince of "Conti, Doctor Voiſin, Nicole, &c. have ſaid "enough to ſatisfy any Chriſtian; though Tertul-"lian, St. Cyprian, St. Chryſoſtom, are ſtill more "implacable

" implacable enemies of the ſtage. However, we " ſaw the ſtages for their architecture where this " was curious." His opinion of the evil tendency of ſtage entertainments continued with him through life.

VI.

On his return from his travels *Our Author was ſent on the Engliſh Miſſion.* He had long been engaged in his great work of the Lives of the Saints, and was then bringing it to a concluſion. It was his wiſh, therefore, to be ſettled in London, for the convenience of its public libraries, and the opportunities it affords of intercourſe with men of letters. But the Vicar Apoſtolic of the Middle Diſtrict claimed him, as belonging to that diſtrict, and appointed him to a miſſion in Staffordſhire. This was a ſevere mortification to Our Author: he reſpectfully remonſtrated; but the Vicar Apoſtolic was inexorable and required his immediate obedience. A gentleman, who lived in the ſame houſe with him at the time, has mentioned to the editor, that, he was with him, when the ſummons came; and that,

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on receiving it he appeared much hurt, retired for half an hour to his oratory, and ſoon after ſet off for his country miſſion.

From Staffordſhire he removed to Warkworth, the ſeat of Francis Eyre, Eſquire, to whom theſe ſheets are dedicated. He had the higheſt opinion of a good miſſioner, and frequently declared, that, he knew of no ſituation ſo much to be envied, while the miſſioner had a love of his duties, and confined himſelf to them; none ſo miſerable when the miſſioner had loſt the love of them, and was fond of the pleaſures of life: "ſuch a one," he uſed to ſay, "would ſeldom have the means of "gratifying his taſte for pleaſure; he would "frequently find that in company, if he met with "outward civility, he was the object of ſilent "blame; and that, if he gave pleaſure as a com-"panion, no one would reſort to him as a prieſt." He had a manuſcript written by a Mr. Cox, an Engliſh miſſioner who lived in the beginning of the preſent century, in which theſe ſentiments were expreſſed forcibly and with great feeling; he often mentioned it. But no perſon was leſs critical on the conduct of others, none exacted

leſs from them, than Our Author. He was always at the command of a fellow clergyman, and ready to do him every kind of good office. To the poor, his door was always open. When he reſided in London, in quality of chaplain to the Duke of Norfolk, he was under no obligation, ſtrictly ſpeaking, of attending to any perſon except the Duke himſelf and his family; but he was at the call of every one who wanted any ſpiritual or temporal aſſiſtance which it was in his power to afford. The poor at length flocked to him in ſuch numbers, that, much in oppoſition to his wiſhes, his brother, with whom he then lived, was obliged to give general orders that none of them ſhould be admitted to him. He was ever ready to oblige. Monſ. Olivet relates of Huet, the biſhop of Avranches, that he was ſo abſorbed in his ſtudies as ſometimes to neglect his paſtoral duties; that once a poor peaſant waited on him reſpecting ſome matter of importance, and was refuſed admittance, "his Lordſhip being at his ſtudies," upon which the peaſant retired, muttering with great indignation "that he hoped they ſhould "never have another biſhop who had not finiſhed

"his

" his ſtudies before he came among them:" but Our Author's "being at his ſtudies" was never a reaſon with him for refuſing to ſee any one. It was often unpleaſant to obſerve how much his good humour in this reſpect was abuſed.

VII.

Our Author did not remain long in Staffordſhire—Edward Duke of Norfolk, (to whom the preſent Duke is ſecond in ſucceſſion), applied to the late Mr. Challoner, for a perſon to be his chaplain and to *ſuperintend the education of Mr. Edward Howard*, his nephew and preſumptive heir. Mr. Challoner fixed upon Our Author to fill that ſituation. His firſt reſidence, after he was appointed to it, was at Norwich, in an houſe generally called The Duke's Palace. Thither ſome large boxes of books belonging to him were directed, but by miſtake were ſent to the Biſhop's Palace. The biſhop opened them, and finding them full of Roman Catholic books refuſed to deliver them. We have ſeen, that, after the battle of Fontenoy, Our Author was very active in ſerving the Engliſh

priſoners, and that the Duke of Cumberland returned him thanks for his conduct, and made him an offer of his ſervices, if he ſhould have occaſion for them after his return to England: on this ſeizure of his books, Our Author applied to the Duke; his Highneſs immediately wrote to the biſhop, and ſoon after the books were ſent to their owner.

Mr. Edward Howard, by Our Author's advice, was firſt ſent to the ſchool of the Engliſh clergy, at a ſmall village near Douay, called Eſquerchin, of which the moſt pious and moſt reſpectable Mr. Tichborne Blount was preſident. After ſome years he was ſent to complete his education at Paris; and thither, Our Author accompanied him. Mr. Edward Howard was the Marcellus of the Engliſh Catholics: never did a noble youth raiſe greater expectations; but he was ſuddenly taken ill, and died after an illneſs of a few days. On that melancholy occaſion the family expreſſed great pleaſure in the recollection of the religious education he had received from Our Author.

VIII. During

VIII.

DURING Our Author's ſtay at Paris he finally completed and ſent to the preſs his great work on the *Lives of the Saints*. We have ſeen that, from his tendereſt years, he had diſcovered his turn for ſacred biography. At a very early period of his life he conceived the plan of his work; and from that time purſued it with undeviating attention. He qualified himſelf for an able execution of it by unremitted application to every branch of profane or ſacred literature connected with it. He was a perfect maſter of the Italian, Spaniſh, and French languages. The laſt he ſpoke and wrote with fluency and purity. He was alſo perfect maſter of the Latin and Greek languages. At an advanced period of his life he mentioned to the editor, that, he could then underſtand the works of St. John Chryſoſtom as eaſily in the original, as in the Latin interpretation; but that the Greek of St. Gregory Nazianzen was too difficult for him. A few years before he died, he amuſed himſelf with an enquiry into the true pronunciation of the Greek language, and in preparing

preparing for the preſs, ſome ſheets of an intended Greek Grammar. To attain that degree of knowledge of the Greek language is given to few: Menage mentions, that, he was acquainted with three perſons only who could read a Greek writer without an interpreter. Our Author had alſo ſome ſkill in the oriental languages. In biblical reading, in poſitive divinity, in canon law, in the writings of the fathers, in eccleſiaſtical antiquities, and in modern controverſy, the depth and extent of his erudition are unqueſtionable. He was alſo ſkilled in heraldry: every part of ancient and modern geography was familiar to him. He had advanced far beyond the common learning of the ſchools, in the different branches of philoſophy; and even in botany and medicine, he was deeply read *.

In

* Our Author frequently read works of taſte and humour and entered into their beauties. He preferred Dryden to Pope, and thought no part of the Dunciad ſo ſtrongly conceived or happily expreſſed as Dryden's Mac. Flecknoe. Like the late Dr. Johnſon he was a great admirer of Burton's Anatomy of Melancholy. On a blank leaf in the beginning of that work he wrote the following account of its author.

" Robert

In this manner he had qualified himſelf to execute the work he undertook.

IX. The

" Robert Burton, alias Democritus Junior, younger brother " to William Burton Eſquire, was born at Lindley in Leiceſter- " ſhire 8th February 1576, whence he ſometimes took the " ſurname of Linliacus Leiceſtrenſis. He was educated in " Grammar-learning in the free ſchool of Sutton-colfield in " Warwickſhire. Thence he was ſent to Brazen-noſe college " at Oxford in 1593: made there conſiderable progreſs in " logic and philoſophy: in 1599 was elected ſcholar of Chriſt- " church. In 1614 he was admitted to read the ſentences: in " 1616 was preferred by the Dean and Canons of Chriſt-church " to the vicarage of St. Thomas's pariſh in the weſt ſuburb of " Oxford, and always gave the ſacrament in wafers. George " Lord Berkley gave him the rectory of Segrave in Leiceſter- " ſhire; both theſe livings he kept till his death, though with " difficulty. He was a man of moſt extenſive reading, a great " philologiſt and mathematician, and a curious calculator of " nativities. Having many years before calculated his own, " he died about the time he had predicted, in January 1639 " or 40, in his chamber in Chriſt-church. Several ſtudents " whiſpered, that rather than ſeem to have been miſtaken in " his calculation, he ſent up his ſoul to heaven through a ſlip " about his neck. He was buried in the cathedral of Chriſt- " church. On his monument was inſcribed the calculation " of his nativity, and under his buſt this epitaph written by " himſelf,

IX.

THE preſent ſection is intended to give *an account of ſome of the principal works he conſulted in the compoſition of it.* It will contain, 1ſt, ſome remarks on the attention of the church, during the early ages of chriſtianity, to preſerve the memory of the martyrs and ſaints: 2dly, ſome account of the acts of the martyrs: 3dly, ſome

" himſelf, " Paucis notus, paucioribus ignotus, hic jacet " Democritus Junior, cui vitam dedit, et mortem melancholia. " Obijt 8. Id. Jan. 1639." He was often facetious and witty " in converſation, but much addicted to melancholy. Againſt " this diſorder he ſtruggled many years and tried in vain " ſeveral means to cure it, but forgot thoſe which true reli- " gion affords, which alone could have given the relief he " ſought elſewhere. In the view of relieving his mind, he " wrote the Anatomy of Melancholy firſt printed in 4to, after- " wards in folio, ſeveral times, in 1624, 1632, 1638, 1652 and " 1676. Several writers have unmercifully ſtolen matter from " this book, without any acknowledgment. Even Dean Swift, " that truly creative genius, found his invention ſometimes " run ſo low, that he had recourſe to this ſtorehouſe, and was " not aſhamed to borrow the thoughts and ſomething of the " expreſſion too of Democritus Junior."——

account

account of the ſacred Calendars: 4thly, ſome account of the Martyrologies: 5thly, ſome account of the Menæon and Menologies of the Greek church: 6thly, ſome account of the early Agiographiſts: 7thly, ſome account of the Bollandiſts: and 8thly, ſome account of the proceſs of the Beatification and Canonization of ſaints.

IX. 1ſt. The Roman Catholic Church has ever been ſolicitous, *that the lives and miracles of thoſe who have been eminent for their ſanctity, ſhould be recorded for the edification of the faithful.* St. Clement the ſecond ſucceſſor of St. Peter in the See of Rome, is ſaid to have divided the fourteen diſtricts of that city among ſeven notaries, aſſigning two diſtricts to each of them, with directions to form a minute and accurate account of the martyrs who ſuffered within them. About 150 years from that time, Pope Fabian put the notaries under the care of deacons and ſubdeacons. The ſame attention to the actions and ſufferings of the martyrs was ſhewn in the provinces. Of this, the letter of the church of Smyrna, giving an account of the martyrdom of St. Polycarp, the letter of the churches of Lyons and Vienne, giving an

account of the martyrdoms of thoſe who ſuffered in thoſe cities, and the letter of St. Dionyſius the biſhop of Alexandria, to Fabius the biſhop of Antioch, on the martyrs who ſuffered under the emperor Decius, are remarkable inſtances. "Our "anceſtors," ſays Pontius in the beginning of the acts of St. Cyprian, "held thoſe who ſuffered "martyrdom, though only catechumens or of "the loweſt rank, in ſuch veneration, as to com-"mit to writing almoſt every thing that related "to them." Nor was this attention confined to thoſe who obtained the crown of martyrdom. Care was taken that the lives of all ſhould be written, who were diſtinguiſhed by their virtues, particularly if they had been favored with the gift of miracles.

IX. 2. The lives of the martyrs and ſaints written in this manner, were called *their acts*. They were often collected into volumes. One of the earlieſt of theſe collections was made by Euſebius, the father of church hiſtory. Some of the lives he inſerted in the body of his great hiſtorical work; he alſo publiſhed a ſeparate collection of them; it was greatly eſteemed, but has not reached our times:

times: many others were publiſhed. Theſe accounts of the virtues and ſufferings of the martyrs were received by the faithful with the higheſt reſpect. They conſidered them to afford a glorious proof of the truth of the chriſtian faith, and of the holineſs and ſublimity of its doctrines. They felt themſelves ſtimulated by them to imitate the heroic acts of virtue and conſtancy, which they placed before their eyes, and to rely on the aſſiſtance of heaven when their own hour of trial ſhould arrive. Thus the vocal blood of the martyrs was a powerful exhortation both to induce the infidel to embrace the faith of Chriſt, and to incite the faithful to the practice of its precepts. The church, therefore, always recommended the frequent reading of the acts of the martyrs, and inſerted the mention of them in her liturgy. This Ruinart proves by many examples: he alſo ſhews, that the greateſt care was taken to procure the genuine acts of the martyrs; or, when they could not be had, to procure exact accounts of their trials and ſufferings. By this means the church was in poſſeſſion of authentic hiſtories of the perſecutions ſhe had ſuffered, and through which ſhe had finally tri-

umphed over paganiſm, and of particular accounts of the principal ſufferers. The greateſt part of them was loſt in the general wreck, which ſacred and profane literature ſuffered from the barbarians, who overturned the Roman empire. In every age, however, ſome were found, who carefully preſerved whatever they could ſave, of thoſe ſacred treaſures. Copies were frequently made of them; and thus, in this, as in every other important branch of chriſtian learning, the chain of tradition has been left unbroken. Much however of theſe ſacred documents of church hiſtory has been irretrievably loſt; and, ſpeaking generally, the remaining part came down to us in an imperfect ſtate. Hence Vives, at the end of the 15th century exclaimed, "What a ſhame it is to "the chriſtian world, that, the acts of our martyrs "have not been publiſhed with greater truth and "accuracy!" The important taſk of publiſhing them in that manner, was at length undertaken by Dom Ruinart, a Mauriſt monk, in his *Acta primorum Martyrum ſincera et ſelecta.* He executed it in a manner that gained him univerſal applauſe. His prefatory diſcourſe, reſpecting the number of martyrs,

martyrs, has been generally admired. An invaluable acceſſion to this branch of ſacred literature was publiſhed by Stephen Evodius Aſſemanni in two volumes folio, at Rome in 1748. The title of the work expreſſes its contents; "*Acta ſanctorum "Martyrum orientalium et occidentalium, editore Ste-"phano Evodio Aſſemanno, qui textum Chaldaicum "recenſuit, notis vocalibus animavit, Latine vertit et "annotationibus illuſtravit.*" It is to be obſerved, that, the eaſtern and weſtern martyrs mentioned in this place, are not the martyrs of the eaſtern or Greek church, and the martyrs of the Latin or weſtern church, in which ſenſe the words eaſtern and weſtern, are generally uſed by eccleſiaſtical writers. By the eaſtern martyrs, Aſſemanni denotes the martyrs who ſuffered in the countries which extend from the eaſtern bank of the Euphrates over Meſopotamia and Chaldea to the Tigris and the parts beyond it: by the weſtern, he denotes the martyrs who ſuffered in Syria Paleſtine and Egypt. Stephen Aſſemanni was the nephew of Joſeph Aſſemanni, whoſe Kalendaria will be mentioned in another place. Joſeph was firſt præfect of the Vatican library; Stephen was archbiſhop of Apamæa:

mæa: both of them were Maronite monks, and ſent into the eaſt by Pope Clement 12th, to purchaſe manuſcripts.

IX. 3. It was the pious cuſtom of the early Chriſtians to celebrate yearly, the memory of the martyrs, on the days on which they ſuffered. On that day the martyr was conſidered to be born to a life of glory and immortality, and, with reſpect to that ſecond life, it was called the day of his birth. The different churches therefore were careful to preſerve an exact account of the particular days on which the martyrs obtained the crown of martyrdom. The book which contained this account was called a *Calendar*. At firſt the Calendar contained the mention of the martyrs only; but, in the courſe of time, the confeſſors, or thoſe, who, without arriving at the glory of martyrdom, had confeſſed their faith in Chriſt by their heroic virtues, were admitted to the ſame honor. The Calendars were preſerved in the churches: a Calendar of the church of Rome, was publiſhed by Boucher; another by Leo Allatius; a third by Joannes Fronto, chancellor of Paris and canon regular of Genevieve. A moſt ancient Calendar

of

of the church of Carthage was publiſhed by Mabillon. But under this head no publication is more reſpectable than Joſeph Aſſemanni's *Kalendaria Eccleſiæ univerſæ notis illuſtrata.*

IX. 4. The Calendars gave riſe to the *Martyrologies:* the object of them was to collect, in one volume, from the Calendars of the different churches, the names of the martyrs and confeſſors throughout the world, with a brief mention of the day of their deceaſe and the places in which they ſuffered, or which they had illuſtrated by their birth, their reſidence, their rank, or their virtues. The Roman Martyrology is mentioned in the following terms, by St. Gregory (Lib. 8. Epiſt. Indict. I.), in a letter to Eulogius, the biſhop of Alexandria. "We," ſays his holineſs, "have the "names of almoſt all the martyrs collected into "one volume, and referred to the days on which "they ſuffered, and we celebrate the ſolemn ſacri-"fice of the maſs, daily in their honor. But our "Calendar does not contain the particulars of "their ſufferings; it only mentions their names "and the place and time of their martyrdom." The Roman Calendar ſeems to have been adopted generally

generally through the weſtern church. It certainly was received in England. At the council held at Shoveſham, in 747 by Cuthbert, the archbiſhop of Canterbury, it was ordered, "that throughout the "year, the feaſts of the ſaints ſhould be celebrated "on the days appointed by the Martyrology of "the church of Rome, with the proper pſalms." It was once generally believed to have been compoſed by St. Jerom; but this opinion is now univerſally rejected. It ſuffered much in the middle ages. Pope Gregory the 13th, immediately after he had completed the great work of reforming the Calendar, * uſed the moſt earneſt endeavours

* An accurate notion cannot be framed of the Roman Calendar without ſome previous acquaintance with the abſtruſe and curious learning of dates.

I. The firſt dates in uſe among the Chriſtians of the weſt were the *Olympiads and Conſulates*. The general opinion of chronologiſts places the firſt year of the chriſtian æra with the 195th olympiad, and the 5th year of the chriſtian æra with the 196th, and thus in ſucceſſion. But it muſt be obſerved, that, as the olympiads begin with the ſummer ſolſtice, or the firſt of July, the firſt ſix months of any year of the chriſtian æra, muſt correſpond with one year of the olympiads, and the

endeavours to procure a correct edition of the Roman Martyrology. He committed the care of it

the remaining ſix months with the following. It is thought that the computation by olympiads ceaſed towards the end of the reign of Theodoſius the ſecond. The date of the conſulates was at firſt more frequent than that of the olympiads. By the Roman law all public inſtruments were void if they did not expreſs the day and conſulate when they were executed. The dignity of conſul was virtually abrogated by Juſtinian, as he annexed it to the perſon of the Roman emperor. But before that time it had greatly fallen into diſuſe, and almoſt entirely given way to the date of the olympiads.

II. *The Indictions* took place of the olympiads, about the 16th and laſt year of Theodoſius the great. *Tunc*, ſays Cedrenus, *olympiadum deſiit feſtivitas celebrari, cæperuntque numerari indictiones.* They derive their name from the formality uſed by the Byzantine emperors in fixing the tributes. The emperors ſubſcribed with their own hands, in purple ink, the edict which impoſed them. This edict was called an indiction, and was expoſed publicly, in every principal city, during two months previous to the firſt day of September. From this circumſtance the word indiction was uſed to denote two things, the amount of the tribute and the annual term in reſpect of which it was payable. It is a cycle of 15 years: its revolutions are not computed collectively as thoſe of the olympiads; but each of the years is computed ſeparately, and called an indic-

it to ſome of the moſt diſtinguiſhed writers of his time, on eccleſiaſtical ſubjects. Among them, Bellarmine,

tion: thus, we ſay the firſt indiction, the ſecond indiction, &c. In this manner the computation is carried up to the 15th year inclusively, and the calculation is there recommenced. To find the indiction of a particular year of Chriſt, the years of the chriſtian æra, including the given year, muſt be divided by 15; and, if there be a ſurplus of years, three muſt be added to them, on account of our Saviour's having been born in the 4th indiction: if there be not a ſurplus of years, three muſt be added, and the the third makes the indiction. The cycle of the indiction has no relation to the motion of the heavens: and no ſatisfactory reaſon for its being fixed at 15 years has yet been diſcovered. There are three indictions, the Conſtantinopolitan, which begins on the 1ſt of September; the Imperial or Cæſarean, which begins on the 24th of that month; and the Roman or Pontifical, which begins on the 1ſt of January. The firſt was uſed in Italy; the ſecond in Germany France and England; the third was adopted and is ſtill uſed by the Popes. Nothing in chronology is more perplexing than the computation of indictions. Not being computed collectively, they are ſcarcely of any uſe in ſettling dates, unleſs other dates are mentioned. Other dates therefore, and ſometimes many other dates are added in the charters of the middle age.

III. *The Chriſtian Æra* was introduced into Italy about the 6th century; in France it was ſometimes uſed as early as the 7th;

Bellarmine, Baronius, and Gavant deſerve particular mention. With this edition Baronius himſelf was

7th; but it did not become general till the 8th. It was introduced into England by St. Auguſtin: the acts of the council of Twy-ford in 685, are one of the earlieſt manuſcripts in which the date of the incarnation is found. Three nice queſtions aroſe on this date,—in what year our Saviour was born,—on what day the year ſhould begin,—and on what day the feaſt of Eaſter ſhould be celebrated.

Almoſt all the chronologiſts of the laſt century agree in opinion, that *the received æra* is too late by four years; Capellus contended that it is too late by five years, and he has been followed by Orſi Berti and Our Author.

With reſpect to *the day on which the year ſhould begin*, different days have been aſſigned for its commencement. In England, as early as the 7th century and as late as the 13th, the civil year began with Chriſtmas-day; but, at leaſt in the 12th century, the eccleſiaſtical year began on the 25th of March; ſoon after the 13th century, the civil year was computed from the ſame day: and thus it ſtood till the alteration of the ſtyle. In Italy and Germany it began on the 1ſt day of January. In France the civil year began on Eaſter Sunday, or rather on Holy Saturday, immediately after the bleſſing of the paſchal candle. This was attended with great inconvenience, as by this computation the month of April occurred twice in the ſame year. Thus the year 1358 began with the 1ſt day of

was not ſatisfied. He publiſhed another edition in 1586: and afterwards, at the inſtigation of Cardinal

April and ended with the 20th day of the April following. Charles the ninth, by the ordonnance of Rouſillon in 1563, ordered, that, for the future the year ſhould begin on the firſt of January.

With reſpect to *the day on which the feſtival of Eaſter ſhould be kept*, the difficulty of fixing it was felt almoſt in the infancy of Chriſtianity. While the ſee of Jeruſalem was filled with converts from Judaiſm or the immediate deſcendants of Jews, they celebrated the feſtival of Eaſter on the ſame day on which it was celebrated by the Jews, and from them the practice paſt to the Aſiatic Chriſtians. But it was ſoon obſerved that two paſchas or paſſovers might be ſaid to have taken place in the perſon of Chriſt; one, his paſſage from this life to the next on the day of his death on the croſs; the other, his paſſage from death to immortality on the day of his reſurrection. This gave riſe to two opinions reſpecting the proper day for the celebration of Eaſter; one party contending that it ſhould be the day of his crucifixion, the other, that it ſhould be the day of his reſurrection. The Aſiatic Chriſtians, including thoſe of Paleſtine, embraced the firſt opinion, and, conformably to it, celebrated Eaſter on the 14th day of the firſt Jewiſh month, the day on which the Jews celebrated their paſſover, and three days after commemorated the reſurrection. In ſupport of their opinion they cited the examples of St. John and St. Philip.

The

nal Sirlet, publiſhed a ſtill more correct edition, with notes, in 1598. He prefixed to his edition a diſſertation,

The weſtern churches celebrated their paſchal feaſt on the night that preceded the anniverſary of our Saviour's reſurrection, or the firſt Sunday after the 14th moon; and alledged in their favor the practice of St. Peter and St. Paul. The Aſiatic Chriſtians from the day on which they celebrated the feaſt of Eaſter were called Quartâ-decimani. To terminate this diſpute the council of Nice ordered that "the day for the cele-"bration of the feaſt of Eaſter ſhould be the firſt Sunday "after the 14th day of the moon of the firſt month; that if "the 14th day fell on a Sunday, the celebration of Eaſter "ſhould be poſtponed to the following Sunday: and that the "month of which the 14th moon fell on the day of the ſpring "equinox, or immediately after, ſhould be conſidered to be the "firſt month." But this decree did not prevent future diſpute: for in the reformed Calendar of Julius Cæſar the ſpring equinox was fixed on the 25th of March; now, in the 365 days and 6 hours which he aſſigned to the annual courſe of the ſun, there was an aſtronomical exceſs of 11 minutes and 12 ſeconds; conſequently in 113 years and two thirds of a year, the ſpring equinox preceded by one day, the 25th of March; and thus, in the year 325 when the council of Nice was held, the equinox fell on the 21ſt not the 25th of March. The miſchief continued to increaſe, and did not eſcape the obſervation of the learned. John Holywood, (or Joannes de Sacroboſco as his

diſſertation, in which he appears to have exhauſted the ſubject. A further correction of the Roman Martyrology

as his name has been tranſlated into Latin), remarked it in 1260, and Robert Greathead, the biſhop of Lincoln, or as he is frequently called the Holy Robert of Lincoln, publiſhed a plan for the reformation of the Calendar in this reſpect. The ſubject was ſucceſſively preſſed on the councils of Conſtance Bâſle Lateran and Trent; but nothing was done to remedy the miſchief. At length, in the year 1582, the ſpring equinox fell on the 11th of March, which was 10 days before the time fixed by the council of Nice, ſo that the new moons came four days before the days appointed for them by the Calendar. To find a remedy for this derangement, Pope Gregory the 13th aſſembled ſeveral of the moſt eminent aſtronomers. They were of opinion that ten days ſhould be taken from the current year; that the new moons ſhould be reſtored to their proper places, and that to obviate the inconvenience, which this new arrangement might occaſion, the cycle of the epacts, which is 30 years, ſhould be ſubſtituted for the golden number; at the revolution of which epacts, the lunations come with tolerable exactneſs, to the ſame points. It ſeems to be acknowledged, that this improvement of the Calendar is principally owing to Lewis Lilio, a Calabrian, the inventor of the cycle of the epacts. The Jeſuit Clavius was the perſon chiefly conſulted by Pope Gregory. The more this reformation of the Calendar is ſcientifically conſidered the more it will be rationally admired.

Tycho-

Martyrology was made by Pope Urban the 8th. They were all ſurpaſſed by that publiſhed by Pope Benedict

Tycho-Brahé declared, that if it was not perfect, it was owing to the Calendar's not being ſuſceptible of perfection. Caſſini called it the higheſt exertion of human genius. In Italy the change of ſtyle fell on the 4th of October; the following day was called the 15th, inſtead of the 5th. The reformation of the Calendar was immediately adopted in Spain and Portugal. In France it was adopted for the 10th of the following November, which was called the 20th. It was ſoon after received in the Low Countries. The old ſtyle, or the Julian year remained in uſe in ſome of the proteſtant ſtates of Germany, in Sweden Denmark and England. But in 1700, the proteſtant ſtates on the continent adopted it in ſubſtance by adopting the reformed Calendar. By that, without regard to the golden numbers epacts or dominical letters, the equinox was determined with the paſchal full moon by a computation formed on the Rudolphine Tables. In England the Gregorian ſtyle was adopted in the year 1751: till then, as we have obſerved, the legal ſupputation of the year began in England on the 25th of March. The act of the 24th Geo. 2d. Ch. 23d. directed that this ſupputation ſhould not be uſed after December 1751; that the firſt day of the following January ſhould be reckoned the firſt day of the year 1752; that the days of the year 1752 ſhould be numbered as before, till the 2d of September: and that the day following, inſtead of being reckoned the 3d, ſhould be reckoned the

Benedict the 14th, at Cologne in 1751. But the moſt uſeful edition, is that publiſhed at Paris, in

the 14th of the month. This ſtatute was explained and extended by a ſtatute paſſed in the following year. There never was a greater inſtance of the advantage which eloquence has in a popular aſſembly over mere ſcience, than what paſſed in the houſe of Lords in the debate on the firſt of theſe bills. Lord Macclesfield, one of the firſt aſtronomers in Europe, and the great mover of the bill, ſcarcely uttered an intelligible ſentence; while the whole ſenate hung on every word which fell from Lord Cheſterfield, who knew nothing of the ſubject beyond a few ideas he had picked up from Lord Macclesfield, but which he delivered in elegant language, and much grace of action. The conſequence was, that while Lord Macclesfield's name was ſcarcely mentioned even in England, Lord Cheſterfield's reſounded in every part of Europe.

IV. Nothing of what we have ſaid is applicable to the *Greek Empire.* There, till the taking of Conſtantinople, by the Turks, the Conſtantinopolitan æra was uſed. That æra began with the creation of the world: it is ſtill uſed by the modern Greeks, and was the æra of the Muſcovites till the chriſtian æra was ſubſtituted in its place by Peter the Great. The Greeks were divided in opinion on the year in which Chriſt was born, ſome fixed it in the year 5943, ſome in 5501, and ſome in 5509. Each of theſe opinions had reſpectable partiſans, and

in 1661, by Father Lubin, an Auguſtinian friar. It is accompanied with excellent notes and geographical

and reckoned whole churches among their adherents. The third was the moſt prevalent opinion; it was received univerſally in the Patriarchate of Conſtantinople.

V. In the 11th century, the learning of dates was cultivated with great ardour and at length carried to exceſs. This gave riſe to that multiplicity of dates which is found in public records and charters, as *cycles, paſchal terms, epacts, concurrents*, &c. Unfortunately there was more refinement than accuracy in theſe calculations. For the general purpoſes of hiſtory and buſineſs, the dates of the inſtruments of the middle age may be eaſily aſcertained: but frequently it is a matter of infinite difficulty to fix with preciſion the exact day of a particular date: and too often the only reſult of abundance of enquiry and labor is, that the date itſelf is either falſe or precarious. How far, as a general queſtion, a miſtake of the date of a charter ſhould be thought a concluſive proof of its ſuppoſition is a great queſtion. That many authentic charters have wrong dates is beyond doubt: ſome charters have no dates: this is the caſe of many Engliſh charters. The influence which erroneous dates ſhould have on the judgment to be paſt on the authenticity of the charters bearing them was among the queſtions in diſpute between Mabillon and Papebrooch. In the controverſy each of the combatants poured a profuſion of learning; each diſcovered conſummate ſkill in the manage-

phical tables. Politus an Italian divine, publiſhed in 1751, the firſt volume of a new edition of the Roman Martyrology. It compriſes the month of January, but the plan of annotation is ſo extended, that it fills 500 folio pages of the ſmalleſt print: from the time of Drackenborch's edition of Livy, ſo prolix a commentary had not been ſeen. Among the other principal Martyrologies, is that of the

ment of his powers; and while each ſhewed he felt the glory of his order was intereſted in the event of the diſpute, each diſplayed the greateſt candor and treated his adverſary with the utmoſt courteſy. Mabillon was victorious; but Papebrooch proved himſelf at leaſt his equal in general learning; and the humility and explicitneſs with which he acknowledged and retracted his errors, elevated him far above the higheſt rank that literary merit or any merely human endowment can attain. "I muſt confeſs," he ſays in his letter to Mabillon, "that the "only ſatisfaction I now feel in having written on the ſubject in "queſtion, is, that it was the occaſion of your writing ſo perfect "a work. It is true, that, when I began to read your book, I "was at firſt a little mortified in ſeeing myſelf ſo completely "refuted; but the utility and beauty of your valuable work "ſoon got the better of my weakneſs. Penetrated with joy at "ſeeing the truth in ſo full a light, I invited my companion to "partake of the admiration I felt. I beg of you to ſay on every "occaſion, that I am wholly gone over to your ſentiment."

venerable

venerable Bede. After ſeveral faulty editions of it had appeared, it was correctly publiſhed by Henſchenius and Papebrooch, and afterwards by Smith, at the end of his edition of Bede's Eccleſiaſtical Hiſtory. Notwithſtanding Bede's great and deſerved celebrity, the Martyrology of *Uſuard* a Benedictine monk, was in more general uſe: he dedicated it to Charles the Bald, and died about 875. It was publiſhed by Solerius at Antwerp, in 1714, and by Dom. Bouillard in 1718; but the curious ſtill ſeek for the earlier edition by Molanus, in 1568, as, in the ſubſequent editions, ſome parts of it were omitted. Another Martyrology of renown is that of *Ado:* he was archbiſhop of Vienne in Dauphinê, and died in 875. The beſt edition of it is that by Roſweyde in 1613, republiſhed at Rome in 1745.—Such have been the exertions of the church of Rome, to perpetuate the memory of thoſe who have illuſtrated her by their virtues. During the moſt ſevere perſecutions, in the general wreck of the arts and ſciences, in the midſt of the public and private calamity which attended the deſtruction of the Roman empire, the providence of God always raiſed ſome

pious and enlightened men, who preſerved the depoſit of faith, and tranſmitted to future times, the memory of whatever had been moſt virtuous in former ages or their own.

IX. 5. *The Greek* church alſo has ſhewn great attention to preſerve the memory of the holy martyrs and ſaints. This appears from her Menæon and Menologia. *The Menæon* is divided into 12 months, and each month is contained in a volume. All the ſaints, whoſe feſtivals occur in that month, have their proper day aſſigned to them in it; the rubric of the divine office, to be performed on that day, is mentioned; the particulars of the office follow, an account of the life and actions of the ſaint is inſerted; and ſometimes an engraving of him is added. If it happen, that, the ſaint has not his peculiar office, a proſe or hymn in his praiſe is generally introduced. The greater ſolemnities have an appropriate office. From this the intelligent reader will obſerve, that, the Menæon of the Greeks is nearly the ſame as a work would be, which ſhould unite in itſelf, the Miſſal and Breviary of the Roman Catholic Church. It was printed in twelve volumes in folio at Venice.

Bollandus

Bollandus mentions that Raderus, a Tyroleſe Jeſuit, had tranſlated the whole of the Menæon, and pronounced it to be free from ſchiſm or hereſy.

The Menologium anſwers to the Latin Martyrology. There are ſeveral Menologia, as, at different times, great alterations have been made in them. But the ground work of them all is the ſame, ſo that they are neither wholly alike nor wholly different. A tranſlation of a Menologium into Latin by Cardinal Sirlet was publiſhed, by Henry Caniſius, in the third volume of his *Lectiones Antiquæ*. The Greek original, with a new verſion, was publiſhed by Annibal Albani, at Urbino, in 1727. From theſe works it is moſt clear that the Greek church invokes the ſaints and implores their interceſſion with God. "*Haud obſcurè oſtendit*," ſays Walchius, "*Græcos eo cultu proſequi homines in ſanctorum ordinem aſcriptos, ut illos invocent.*" Bib. Theologica, vol. iii. 668. From the Menæon and the Menologium, Raderus publiſhed a collection of pious and entertaining narratives, under the title of *Viridarum Sanctorum*. It is to be wiſhed that ſome gentleman would

would employ his leiſure in a tranſlation of it. We ſhould then be furniſhed from the works of the Agiographiſts of the eaſtern church with a collection of pious and inſtructive narratives ſimilar to thoſe in the well known *Hiſtoires choiſies*. One of the moſt curious articles inſerted in the *Acta Sanctorum* of the Bollandiſts is the *Muſcovite or Ruſſian Calendar* with the engravings of the ſaints. It was firſt publiſhed by Father Poſſevin. He praiſes the Ruſſians for the great attention to decency, which they obſerve in their pictures and engravings of holy ſubjects. He mentions that the Ruſſians, who accompanied him, in his return to Rome, obſerved with ſurpriſe, in the Italian paintings of ſaints, a want of the like attention. Father Papebrooch, when he cites this paſſage, adopts the remark, and loudly calls on Innocent the 12th to attend to the general decency of all public paintings and ſtatues. *A Greek Calendar of the Saints* in Hexameter verſe accompanies the Ruſſian Calendar, in the *Acta Sanctorum*: both are illuſtrated with notes by Father Papebrooch.

IX. 6. We proceed to the *Lives of the Saints written by individuals*. For theſe our attention muſt be

be firſt directed to the Agiographiſts of the Greek church. The 8th century may be conſidered as the period when Grecian literature had reached its loweſt ſtate of depreſſion; in the ninth, Bardas Cæſar, the brother of the Empreſs Theodora, protected letters: from that time they were conſtantly cultivated by the Greeks; ſo that Conſtantinople, till it was taken by Mahomet, was never without its hiſtorians poets or philoſophers. Compared with the writings of the ancients their compoſitions ſeem lifeleſs and unnatural; we look among them in vain either for original genius or ſucceſsful imitation. Still they are entitled to our gratitude: many of the precious remains of antiquity have come down to us only in their extracts and abridgments; and their voluminous compilations have tranſmitted to us much uſeful information which has no other exiſtence. Sacred biography, in particular has great obligations to them. The earlieſt work on that ſubject we owe to the care which the Emperor Conſtantine Porphyrogenitus beſtowed on the literary education of his ſon; an example which, at the diſtance of about 600 years was ſucceſsfully rivalled by the elegant edition of the

the Delphin Claſſics, publiſhed under the auſpices of Lewis the 14th. But the Greek emperor had this advantage over the French monarch, that, he himſelf was the author of ſome of the works publiſhed for the uſe of his ſon. In the firſt, (publiſhed by Lerch and Reiſch at Leipſic in 1751), he deſcribes the ceremonial of the Byzantine court: the ſecond, (publiſhed by Banduri, in his *Imperium Orientale*), is a geographical ſurvey of the provinces, or, as he calls them, the *Themata* of the empire: the third, which ſome aſcribe to the Emperor Leo his father, deſcribes the prevailing ſyſtem of military tactics: the fourth delineates the political relations and intercourſe of the court of Byzantium with the other ſtates. His Geoponics (publiſhed by Nicholas Nichas at Leipſic, in 1731, in two volumes 8vo), were written, with a view of inſtructing his ſubjects in agriculture. By his direction a collection of hiſtorical examples of vice and virtue was compiled in 53 books; and *Simeon Metaphraſtes*, the great logothete or chancellor of the empire compoſed his Lives of the Saints. Several of them were publiſhed, with a Latin tranſlation, by the care of

Lipoman,

Lipoman, the biſhop of Verona. Cardinal Bellarmin accuſes Metaphraſtes of giving too much looſe to his imagination. "He inſerts," ſays the Cardinal, "ſuch accounts of converſations of the "martyrs with their perſecutors, and ſuch accounts "of converſions of byſtanders, as exceed belief. "He mentions many and moſt wonderful miracles "on the deſtruction of the temples and idols, "and on the deaths of the perſecutors, of which "nothing is ſaid by the ancient hiſtorians."—We next come to *Jacobus de Voragine*, a Dominican friar and archbiſhop of Genoa, in 1292. His *Golden Legend* was the delight of our anceſtors, during the ages which preceded the revival of letters. The library of no monaſtery was without it. Like the Eſſays of Montaigne, it was to be found on the ſhelf of every private perſon; and, for a long time after the invention of printing, no work more often iſſued from the preſs. After enjoying the higheſt degree of reputation, it loſt much of its celebrity in conſequence of the Lives of Saints publiſhed by *Mombritius* in two immenſe volumes in folio, about the year 1480, from manuſcripts in the library of the church of Saint John of

Lateran, and in conſequence of the Lives of Saints publiſhed by *Surius* a Carthuſian monk. The firſt edition of Surius's work was publiſhed in 1570-1575, in ſix volumes; the ſecond appeared in 1578, the third and moſt complete was publiſhed, in twelve volumes, in 1615. That he frequently ſhews too much credulity, and betrays a want of taſte, muſt be admitted; but his works are allowed to breathe a ſpirit of piety; his candor and deſire to be accurate are diſcernible in every part of his writings; and his learning, for the age, in which he lived, was conſiderable.—In *Ribadeneira* the line of ancient Agiographiſts reſpectably finiſhes.

While candor and good taſte muſt allow, that, even in the beſt of the compilations we have mentioned, there is a great want of critical diſcernment, and that they are wholly deficient in elegance and the artificial beauties of compoſition, juſtice requires that their defects ſhould not be exaggerated. Still leſs ſhould an intention to deceive, even on the pretence of edification, be imputed to them. Whatever may have been either the error or the criminality of ſome of her members, the church herſelf in this as in every

other inſtance has always inculcated the duty of ſincerity and truth, and reprobated a deviation from them, even on the ſpecious pretence of producing good. On this ſubject Our Author thus forcibly expreſſes himſelf, in one of his letters on Mr. Bower's Hiſtory of the Lives of the Popes. "It "is very unjuſt to charge the Popes or the Catho-"lic Church, with countenancing knowingly falſe "legends; ſeeing all the divines of that commu-"nion unanimouſly condemn all ſuch forgeries, "as lies in things of great moment, and grievous "ſins: and all the councils, popes, and other "biſhops have always expreſſed the greateſt horror "of ſuch villanies, which no cauſe or circum-"ſtances whatever can authorize, and which, in "all things relating to religion, are always of "the moſt heinous nature. Hence the authors, "when detected, have been always puniſhed with "the utmoſt ſeverity. Dr. Burnet himſelf ſays, "that thoſe who feigned a revelation at Baſil, of "which he gives a long detail, with falſe circum-"ſtances, in his letters on his travels, were all "burnt at ſtakes for it, which we read more exactly "related by Surius in his Commentary on his

" own Times. The truth is that many falſe le-
" gends of true martyrs were forged by heretics,
" as were thoſe of St. George, condemned by
" Pope Gelaſius, as many falſe goſpels were ſoon
" after the birth of chriſtianity, of which we have
" the names of near 50 extant. Other wicked
" or miſtaken perſons have ſometimes been guilty
" of a like impoſture. A prieſt at Epheſus forged
" acts of St. Paul's voyages out of veneration for
" that apoſtle, and was depoſed for it by St. John
" the evangeliſt, as we learn from Tertullian.
" To inſtance examples of this nature would form
" a complete hiſtory. For the Church has always
" moſt ſeverely condemned all manner of forge-
" ries. Sometimes the more virtuous and remote
" from fraud a perſon is, the more unwilling he is
" to ſuſpect an impoſture in others. Some great
" and good men have been impoſed upon by lies,
" and have given credit to falſe hiſtories, but
" without being privy to the forgery; and nothing
" erroneous dangerous or prejudicial was con-
" tained in what they unwarily admitted. How-
" ever, if credulity in private hiſtories was too
" eaſy in any former age, certainly ſcepticiſm and

" infidelity

" infidelity are the characters of this in which we " live. No hiſtories except thoſe of holy ſcrip- " ture are propoſed as parts of divine revelation " or articles of faith; all others reſt upon their " bare hiſtorical authority. They who do not " think this good and ſufficient in any narrations, " do well to ſuggeſt modeſtly their reaſons: yet " may look upon them at leaſt as parables, and " leave others the liberty of judging for them- " ſelves without offence. But Mr. Bower ſays, " p. 177, "the Roman Breviary is the moſt au- " thentic book the church of Rome has, after the " ſcripture; it would be leſs dangerous, at leaſt " in Italy, to deny any truth revealed in the " ſcripture than to queſtion any fable related " in the Breviary."—Catholic divines teach that " every tittle in the holy ſcriptures is ſacred, " divinely inſpired, and the word of God dictated " by the Holy Ghoſt. Even the definitions of " general councils do not enjoy an equal privilege; " they are indeed the oracles of an unerring guide " in the doctrine of faith; which guide received, " together with the ſcriptures, the true ſenſe and " meaning of the articles of faith contained in " them;

" them; and by the ſpecial protection of the Holy " Ghoſt, invariably preſerves the ſame by tradition " from father to ſon according to the promiſes of " Chriſt. But the church receives no new reve- " lation of faith, and adds nothing to that which " was taught by the apoſtles. 2dly. Its deciſions " are not ſupernaturally infallible in matters of " fact as ſcripture hiſtories are, but only in matters " of faith. Nor do Catholics ſay, that its expreſ- " ſions even in deciſions of faith, are ſtrictly dic- " tated by the Holy Ghoſt, or ſuggeſted from him, " by any immediate revelation or inſpiration; but " only that the church is directed by his parti- " cular guidance according to his divine truths " revealed and delivered to his church by his " apoſtles. As to the Roman Breviary, the pray- " ers conſiſt, for the greateſt part, of the pſalms " and other parts of the holy ſcriptures, to which " the ſame reſpect is due which we pay to the " divine books. The ſhort leſſons from the " homilies or other works of approved fathers, " eſpecially thoſe fathers who are mentioned by " Gelaſius I. in his decree, carry with them the " authority of their venerable authors. As it was

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" the cuſtom in the primitive ages to read, in the " churches or aſſemblies, the acts of the moſt " illuſtrious martyrs of which frequent mention is " made in thoſe of St. Polycarp, &c. ſome ſhort " hiſtories of the martyrs and other ſaints, have " been always inſerted in the Breviary, to which " only an hiſtorical aſſent is due, whence they " have been ſometimes altered and amended. " Theſe are chiefly ſuch as are judged authentic " and probable by the Cardinals Baronius and " Bellarmine, who reviſed thoſe leſſons, in the laſt " correction under Clement 8th. Gavant, who " was himſelf one of the reviſers of the Breviary " and ſecretary to the congregation, writes thus, " [In Breviar. ſect. 5. c. 12. n. 15. p. 18.] " The " ſecond leſſons from the hiſtories of the ſaints " were reviſed by Bellarmine and Baronius, who " rejected what could be juſtly called in queſtion: " in which difficult taſk they thought it beſt to " reſtore the truth of hiſtory with the leaſt change " poſſible, and to retain thoſe things which had a " certain degree of probability and had the autho- " rity of ſome grave voucher, though the contrary " ſentiment had perhaps more patrons." In com-

" puting

" puting the years of the popes the chronology of
" Baronius was judged the moſt exact and retained.
" Hiſtorical facts no ways revealed or contained
" in ſcripture cannot be made an object of divine
" faith. If edifying hiſtories are inſerted in the
" church office, they ſtand upon their own credit.
" Such only ought to be choſen which are eſteemed
" authentic. This rule has been always followed
" when any were compiled. If the compilers
" are found afterwards to have been miſtaken, it
" is no where forbid to correct them. This has
" been often done by the order of ſeveral popes."

IX. 7. Among *the modern collections of the lives of ſaints*, of which Our Author availed himſelf, in the work we are ſpeaking of, the hiſtories which different religious have written of their own orders, hold a diſtinguiſhed place. But there is no work to which he was ſo much indebted, as the *Acta Sanctorum of the Bollandiſts*. That noble collection was firſt projected by Father Roſweyde of the ſociety of Jeſus. He died before he had compietely digeſted his plan. Fortunately for the lovers either of ſacred hiſtory or ſacred literature, it was taken up by Father Bollandus of the ſame

ſociety,

ſociety, and has been carried down to the 11th day of October, inclusive. Thoſe, who after Bollandus's deceaſe, ſucceeded him in his undertaking, were from him called Bollandiſts.

As far as the editor has been able to learn, the work was compoſed by the following authors, and publiſhed in the number of volumes and years following.

Months.	No. of vols. all in fol.	Years of their appearance.	Authors.
Jan.	2.	1643	Bollandus and Henſchenius;
Febr.	3.	1658	Bollandus and Henſchenius;
Mar.	3.	1668	Henſchenius and Papebrochius;
April.	3.	1675	Henſchenius and Papebrochius;
May.	7.	1680-1688	Henſchenius, Papebrochius, Baertius and Janningus;
June.	6.	1695-1715	Henſchenius, Papebrochius, Baertius, Janningus and Sollerius;
July.	7.	1719-1731	Janningus, Sollerius, Pinius, Cuperus and Boſchinus;

Aug. 6. 1733-1743 Sollerius, Pinius, Cuperus, Boſchius and Stiltingus;

Sept. 8. 1746-1762 Pinius, Stiltingus, Limpenus, Veldius, Suyſkenius, Perierius and Cleus;

Octob. 5. 1765-1786 Stiltingus, Suyſkenius, Perierius, Byeus, Buæus, Ghesquierus, Hubenus and Fronſonus.

Antwerp was the ſcene of the labors of the Bollandiſts. They were engaged on them, when the enemies of every thing ſacred, arrived there under Pichegrû. The moſt eminent of the Bollandiſts was Father Papebrooch, a rival of the Petaviuſes the Sirmonds and Mabillons; one of thoſe men, who exalt the character of the age in which they live, and the ſociety to which they belong. The Spaniſh inquiſition condemned ſome of the volumes in which he was concerned, but afterwards retracted the cenſure. Several diſſertations replete with various and profound erudition are interſperſed in the body of the work; they are equally diſtinguiſhed by the learning and the ſoundneſs and ſobriety of criticiſm which appear in

in them. It would be an irreparable loſs to the chriſtian world, that the work ſhould not be completed. The principal diſſertations have been printed, in three volumes folio, at Venice in 1749-1759. Thoſe who wiſh to ſee an account of the controverſy which produced or was occaſioned by the ſentence of the inquiſition, may conſult the *Acta Eruditorum* 1696, p. 132-500.

IX. 8. Another ſource of information, of which Our Author availed himſelf, in the compoſition of his work, was *the Acts of the Beatification and Canonization of Saints.*

The name of *Martyr* was given by the antient church to thoſe who had ſuffered death for the faith of Chriſt: the name of *Confeſſor* was applied to thoſe who had made a public profeſſion of their faith, before the perſecutors. It was afterwards extended to thoſe, who had edified the church by their heroic virtues. St. Martin of Tours is generally ſuppoſed to have been the firſt ſaint, to whom the title of confeſſor was applied in the laſt ſenſe.

Originally every biſhop had the privilege of *canonizing* ſaints or declaring them intitled to the

honors which the catholic church beſtows on her ſaints. The council of Cologne, cited by Ivo of Chartres, forbids the faithful to ſhew any public mark of veneration to any modern ſaint, without the permiſſion of the dioceſan. A capitulary of Charlemagne in 801 is to the ſame effect.

Pope Alexander the third is ſuppoſed to have been the firſt Pope who reſerved the excluſive privilege of canonizing ſaints, to the holy See. It was recognized by the church of France at a council at Vienne, in which the biſhops addreſſing themſelves to Pope Gregory the 9th, expreſsly ſay, "that no ſanctity, however eminent, authorizes "the faithful to honor the memory of a ſaint, "without the permiſſion of the holy See."

The preſent mode of proceeding in the canonization of ſaints principally takes its riſe from the decree of Pope Urban the 8th, dated the 13th of March 1625. By that he forbade the public veneration of every new ſaint, not beatified or canonized; and particularly ordered, that no one, even in private ſhould paint the image of any perſon, whatever might be his reputation for ſanctity, with a crown or circle of light round his head, or expoſe

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his picture in any ſacred place, or publiſh an hiſtory of his life, or a relation of his virtues and miracles, without the approbation of his dioceſan; that, if in a work ſo approved of, the perſon were called ſaint or bleſſed, thoſe words ſhould only be uſed to denote the general holineſs of his life, but not to anticipate the general judgment of the church. His Holineſs adds a form of proteſtation to that effect, which he requires the authors to ſign, at the beginning and end of their works. This regulation of Pope Urban is ſo ſtrictly attended to, that a ſingle proof of the infraction of it, and even the omiſſion of a definitive ſentence that there has been no infraction of it, makes the canonization of the ſaint impoſſible, and invalidates the whole of the proceedings. The only exception is, in favor of thoſe ſaints who are proved to have been immemorially venerated for 100 years and upwards, before 1634, the year in which Pope Urban's bull was confirmed.

The beatification of a ſaint is generally conſidered as a preliminary to his canonization. It is a kind of proviſional permiſſion, authorizing the faithful to honor the memory of the perſon beatified;

fied; but qualified as to the place or manner. A decree of Pope Alexander the 8th, in 1659, prohibits the faithful from carrying thoſe honors further, than the bull of beatification expreſsly permits.

The proceedings of a beatification or canonization are long rigorous and expenſive:—1ſt, The biſhop of the dioceſe inſtitutes a proceſs, in the nature of an information, to enquire into the public belief of the virtues and miracles of the propoſed, and to aſcertain, that, the decree we have mentioned, of Pope Urban the 8th has been complied with: this proceeding begins and ends with the biſhop, his ſentence being concluſive: 2dly, The acts of this proceeding with the biſhop's ſentence are ſealed up; then taken to the congregation of rites, and depoſited with the notary: 3dly, The ſolicitors for the congregation petition for publication of the proceedings: 4thly, This is granted; and the proceedings, being firſt legally verified, are opened before the cardinal preſident of the congregation: 5thly, The Pope is then requeſted to refer the buſineſs to a particular cardinal to report upon it: 6thly, This being granted,

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the writings of the propoſed, if he be the author of any, are laid before the cardinal reporter: 7thly, He appoints a commiſſion to aſſiſt him, and, with their aſſiſtance, makes his report. If one formal error againſt faith, one direct opinion contrary to morals be found in them, it puts a total end to the proceedings, unleſs the author, in his life, expreſsly retracted it: "a general proteſtation," ſays Benedict the 14th, "the moſt ſincere ſubmiſſion of "all his opinions to the authority of the catholic "church ſaves the author from criminality, but "does not prevent the effect of this rigorous ex-"cluſion." 8thly, Hitherto the proceedings, are not in ſtrictneſs, before the Pope; but, from this ſtage of the buſineſs the affair wholly devolves on his Holineſs. He ſigns a commiſſion to the congregation of rites to inſtitute and proſecute the proceſs of beatification; but, before this commiſſion is granted, 10 years muſt have expired, from the time when the acts of the dioceſan were firſt lodged with the congregation of rites: 9thly, The congregation of rites appoints commiſſaries whom the Pope formally delegates, to inform themſelves of the virtues and miracles of the propoſed. The

commiſſaries

commiſſaries uſually are biſhops, and the biſhop of the dioceſe, where the propoſed is buried, is uſually one of them; but laymen are never employed. The proceedings of the commiſſaries are ſecret, and carried on and ſubſcribed with the ſtricteſt order and regularity, and in great form: the laſt ſtep in their proceedings is to viſit the tomb of the propoſed, and to draw out a verbal proceſs of the ſtate, in which his remains are found. The original of the proceedings is left with the biſhops; a legalized copy is taken of them, and returned by a ſworn courrier to the congregation of rites. 10thly, The ſolicitors for the congregation then pray for what is called a decree of attribution, or that an enquiry may be made into each particular virtue and miracle attributed to the propoſed: 11thly, Upon this, they proceed to make the enquiry, beginning with the virtues and ending with the miracles; but, of the former, they can take no notice in this ſtage of the buſineſs, till 50 years from the time of the propoſed's deceaſe: in the caſe of a martyr, his martyrdom alone with proof both of the heroiſm with which it was ſuffered and of its being ſuffered purely

purely and abſolutely in the cauſe of Chriſt, is ſuppoſed to make an enquiry into his virtues unneceſſary. 12thly, The final determination of the cauſe is ſettled in three extraordinary congregations called the antepreparatory, the preparatory, and the general. The virtues to be approved of muſt be of the moſt heroic kind; the number of miracles is, in ſtrictneſs limited to two. The Pope collects the votes of the aſſembly; and two-thirds of it, at leaſt, muſt agree in opinion before they come to a reſolution. He then pronounces what is called a private ſentence before the promoter and the ſecretary of the congregation of St. Peter. 13thly, A general congregation is then held, to determine whether it be adviſable to proceed to the beatification of the propoſed: 14thly, Three conſiſtories are afterwards held: 15thly, The Pope then ſigns the brief of beatification. The publication of it is performed in the church of the Vatican. The ſolicitor for the beatification preſents the brief to the cardinal prefect; he remits it to the cardinal archprieſt of the church where the ceremony is held. The cardinal archprieſt reads it aloud, the Te Deum is ſung, a collect in

honor of the beatified is read, and maſs is ſolemnized in his honor. 16thly, When the proceedings for the beatification are completed, the proceedings for the canonization begin. But it is neceſſary, that, before any thing be done in them, new miracles ſhould be wrought. When the ſolicitor for the canonization is ſatisfied that he can prove by judicial evidence, the exiſtence of theſe miracles, he preſents a petition for reſuming the cauſe. 17thly, Three congregations extraordinary, a general aſſembly and three conſiſtories are held for the purpoſe of pronouncing on the new miracles, and determining whether it be prudent to proceed to canonization: 18thly, This being determined upon, the Pope iſſues the brief of canonization and ſoon after, the ceremonial follows. It begins by a ſolemn proceſſion; an image of the ſaint is painted on ſeveral banners. When the proceſſion arrives at the church, where the ceremony is performed, the Pope ſeats himſelf on his throne, and receives the uſual homage of the court. The ſolicitor for the cauſe and the conſiſtorial advocate place themſelves at the feet of his Holineſs, and requeſt the canonization; the litanies are ſung; the requeſt

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is made a ſecond time; the *Veni Creator* is ſung; the requeſt is made a third time; the ſecretary announces, that, it is the will of the Pope to proceed immediately upon the canonization; the ſolicitor requeſts that the letters of canonization may be delivered in due form; his Holineſs delivers them, and the firſt prothonotary calls on all the aſſembly to witneſs the delivery. The *Te Deum* is ſung and high maſs is ſolemnized.

The decree of canonization is uſually worded in theſe terms, "To the glory of the Holy Trinity, "for the exaltation of the catholic faith and the "increaſe of the chriſtian religion: in virtue of the "authority of Jeſus Chriſt, of the holy apoſtles "St. Peter and St. Paul, and our own, after due "deliberation and frequent invocations of the "heavenly light, with the conſent of our venera-"ble brethren the cardinals, patriarchs, arch-"biſhops, and biſhops, preſent at Rome, we de-"clare the bleſſed N— to be a ſaint, and we in-"ſcribe him, as ſuch, in the catalogue of the ſaints. "In the name of the Father Son and Holy Ghoſt. "Amen."

Such is the outline of the proceſs of canonization. It muſt be added, that, the ſtricteſt evidence is required of every thing offered in proof. It is laid down as an univerſal rule, which admits of no exception, that the ſame evidence ſhall be required, through the whole of the proceſs, as in criminal caſes is required to convict an offender of a capital crime; and that no evidence of any fact ſhall be received if a higher degree of evidence of the ſame fact can poſſibly be obtained. Hence a copy of no inſtrument is admitted, if the original be in exiſtence; no hearſay witneſs is received, if ocular teſtimony can be produced. The rigorous examination of every circumſtance offered to be proved has excited the ſurpriſe of intelligent Proteſtants. Miracles which to them ſeemed proved to the utmoſt degree of demonſtration, have often, to their ſurpriſe, been rejected. Whatever there is moſt awful in religion, moſt ſacred in an oath, or moſt tremendous in the cenſures of the church, is employed in the proceſs of canonization to elicit truth and detect falſehood. There is every check and countercheck which ſlowneſs of proceeding, or a repetition of it in other ſtages and under diffe-

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rent forms, can effect. The perſons employed in it are the members of the Roman catholic church, the moſt exalted by their rank, and the moſt renowned for their virtues and talents. When the proceedings are concluded, they are printed and expoſed to the examination of the whole world. The ſixth volume of the celebrated treatiſe of Benedict the 14 on the beatification and canonization of ſaints contains the acts of the ſaints canonized by himſelf.

X.

WITH theſe helps Our Author ſate down to his work. We may ſuppoſe him addreſſing to the ſaints, whoſe lives he was about to write, a prayer ſimilar to the beautiful prayer addreſſed to them by Bollandus at the end of his general preface, and which may be thus abridged, "Hail ye citi-" zens of heaven! courageous warriors! triumph-" ant over the world! From the bleſſed ſcenes of " your everlaſting glory, look on a low mortal, " who ſearches every where for the memorials of " your virtues and triumphs. Shew your favor " to him; give him to diſcover the valuable

monuments

" monuments of former times; to diſtinguiſh the " ſpurious from the legitimate; to digeſt his work " in proper order and method; to explain and " illuſtrate whatever is obſcure. Take under " your protection all who have patronized or " aſſiſted him in his undertakings: obtain for all " who read his work, that they imitate the exam- " ples of virtue which it places before their eyes; " and that they experience how ſweet, how uſeful " and how glorious it is to walk in your ſteps."—

In the preface to the French tranſlation, the work is ſaid to have coſt Our Author the labour of 30 years. It was his practice, when he began to write the life of any ſaint, to read over and digeſt the whole of his materials, before he committed any thing to paper. His work evidently ſhews, that, his mind was full of its ſubject; and that, what he wrote was the reſult of much previous information and reflection. On many occaſions he muſt have written on ſubjects which were new to him; but, ſuch is the mutual connection and dependance of every branch of literature, that a mind, ſtored like his, was already in poſſeſſion of that kind of knowledge, which would make him apprehend,

apprehend, with great eaſe, whatever he had to learn; and would inſtruct him, though the ſubject were new to him, where he might expreſs himſelf deciſively, and where he ſhould doubt. How extenſive and profound his general knowledge was, appears from this, that a perſon who happens to have made any ſubject treated of by him, his particular ſtudy, will ſeldom read what Our Author has written upon it, without finding in it ſomething original, or at leaſt ſo happily expreſſed or illuſtrated, as to have the merit of originality. In ſome inſtances, as in his account of the Manichæans in the life of St. Auguſtine, and of the cruſades in the life of St. Lewis, he ſhews ſuch extent and minuteneſs of inveſtigation, as could only be required from works confined to thoſe ſubjects. In other inſtances, where his materials are ſcanty, ſo that he writes chiefly from his own mind, as in the lives of St. Zita or St. Iſidore of Peluſium, he pours an unpremeditated ſtream of piety, which nothing but an intimate acquaintance with the beſt ſpiritual writers could produce.

The ſameneſs of a great number of the moſt edifying actions which Our Author had to relate, made

made it difficult for him to avoid a tireſome uniformity of narrative: but he has happily ſurmounted this difficulty. Another difficulty he met with, was the flat and inanimate ſtyle of the generality of the writers, from whom his work was compoſed. Happy muſt he have been when the authors he had to conſult were St. Jerome, Scipio Maffei, Bouhours, or Marſollier. But moſt commonly, they were ſuch as might edify but could not delight. He had then to truſt to his own reſources, for that ſtyle, that arrangement, thoſe reflections, which were to engage his reader's attention. In this he has certainly ſucceeded. Few authors on holy ſubjects have poſſeſſed, in an higher degree, that indeſcribable charm of ſtyle which rivets the reader's attention to the book, which never places the writer between the book and the reader, but inſenſibly leads him to the concluſion, ſometimes delighted but always attentive and always pleaſed.

His ſtyle is peculiar to himſelf; it partakes more of the ſtyle of the writers of the laſt century, than of the ſtyle of the preſent age. It poſſeſſes great

great merit, but ſometimes is negligent and looſe. Mr. Gibbon mentioned it to the editor in warm terms of commendation; and was aſtoniſhed when he heard how much of Our Author's life had been ſpent abroad. Speaking of Our Author's Lives of the Saints, (volume iv. 457), he calls it "a "work of merit,—the ſenſe and learning belong "to the author,—his prejudices are thoſe of his "profeſſion." As it is known what prejudice means in Mr. Gibbon's vocabulary, Our Author's relatives accept the character.

Having lived ſo long in the ſchools he muſt have had a ſtrong predilection for ſome of the opinions agitated in them; and frequent opportunities of expreſſing it occurred in his work. He ſeems to have cautiouſly avoided them: a ſingle inſtance, perhaps, is not to be found, where any thing of the kind is diſcoverable in any of his writings. He has carefully brought before the reader, every circumſtance ariſing from his ſubject, that could be offered in proof or illuſtration of the particular tenets of the Roman Catholic Church; but he does it without affectation, and rather leaves the reader to draw his own conclu-

ſions, than ſuggeſts them to him. Thoſe expreſſions which good manners and good taſte reject, are never to be found in his works.

But the chief merit of his works is, that they make virtue and devotion amiable: he preaches penance, but he ſhews its rewards; he exhorts to compunction, but he ſhews the ſweetneſs of pious ſorrow; he enforces humility, but he ſhews the bleſſedneſs of an humble heart; he recommends ſolitude, but he ſhews that God *is*, where the world is not. No one reads his work who does not perceive the happineſs, even in this world, of a holy life, or who does not wiſh to die the death of a ſaint. Moſt readers of it will acknowledge, that ſometimes, at leaſt, when they have read it, every worldly emotion has died within them, and they have felt themſelves in a diſpoſition of mind ſuited to receive the fineſt impreſſions of religion.

At the finiſhing of his work he gave a very edifying inſtance of humility. The manuſcript of the firſt volume, having been ſubmitted to Mr. Challoner, the vicar apoſtolic of the London diſtrict, he recommended the omiſſion of all the notes, not excepting that beautiful note which gives

gives an account of the writings of St. John Chryſoſtom. His motive was, that, by being made leſs bulky, the work might be made leſs expenſive, and conſequently more generally uſeful. It is eaſy to ſuppoſe what it muſt have coſt Our Author to conſign to oblivion the fruit of ſo much labour and ſo many vigils. He obeyed however, and to this circumſtance it is owing, that, in the firſt edition, the notes in queſtion were omitted.

XI.

XI. 1. It has been *objected* to Our Author's work on the Lives of the Saints, *that the ſyſtem of devotion which is recommended by it, is at beſt, ſuited to the cloiſter.* But no work has ever appeared, in which the difference between the duties of a man of the world and the duties of a religious is more ſtrongly pointed out. Whenever the Author has occaſion to mention any action of any ſaint, which is extraordinary or ſingular in its nature, he always obſerves, that it is of a kind rather to be admired than imitated.

XI. 2. It has been objected, *that the piety which it inculcates, is of the aſcetic kind,* and that the

ſpirit of penance, voluntary mortification and contempt of the world, which it breathes every where, is neither required nor recommended by the goſpel. But, between the ſpirit of piety inculcated by Our Author and that inculcated by the moſt approved authors of the Roman Catholic Church, there appears to be no real difference. Leſs of penance, of voluntary mortification, or of contempt of the world, is not recommended by Rodriguez, by Thomas of Kempis, by St. Francis of Sales, by Bourdaloue or Maſſillon than is recommended by Our Author. Speaking of thoſe " who confound nature with grace, and who look " on the croſs of Jeſus Chriſt as an object foreign " to faith and piety;—It was not thus," ſays Maſſillon in his Sermon on the Incarnation, "it was " not thus, that the apoſtles announced the goſpel " to our anceſtors. *The ſpirit of the goſpel is a holy* " *eagerneſs of ſuffering, an inceſſant attention to mor-* " *tify ſelf love, to do violence to the will, to reſtrain* " *the deſires, to deprive the ſenſes of uſeleſs gratifica-* " *tions; this is the eſſence of chriſtianity, the ſoul of* " *piety.* If you have not this ſpirit, you belong " not, ſays the apoſtle, to Jeſus Chriſt: it is of no " conſequence

" conſequence that you are not of the number of
" the impure or ſacrilegious of whom the apoſtle
" ſpeaks, and who will not be admitted into the
" kingdom of Chriſt. You are equally ſtrangers
" to him; your ſentiments are not his; you ſtill
" live according to nature; you belong not to the
" grace of our Saviour; you will therefore periſh,
" for it is on him alone, ſays the apoſtle, that
" the Father has placed our ſalvation. A com-
" plaint is ſometimes made that we render piety
" diſguſting and impracticable by prohibiting
" many pleaſures which the world authorizes.
" But, my brethren, what is it we tell you? Allow
" yourſelves all the pleaſures which Chriſt would
" have allowed himſelf; faith allows you no
" other: mix with your piety all the gratifications
" which Jeſus Chriſt would have mixed in his;
" the goſpel allows no greater indulgence.—O
" my God, how the deciſions of the world will
" one day be ſtrangely reverſed! when worldly
" probity and worldly regularity, which by a falſe
" appearance of virtue, give a deceitful confi-
" dence to ſo many ſouls, will be placed by the
" ſide of the crucified Jeſus and will be judged
" by

" by that model! To be always renouncing your-
" ſelves, rejecting what pleaſes, regulating the
" moſt innocent wiſhes of the heart by the rigor-
" ous rules of the ſpirit of the goſpel, is difficult,
" is a ſtate of violence. But if the pleaſures of
" the ſenſes, leave the ſoul ſorrowful, empty, and
" uneaſy; the rigours of the croſs make her hap-
" py. Penance heals the wounds made by her-
" ſelf; like the myſterious buſh in the ſcripture,
" while man ſees only its thorns and briars, the
" glory of the Lord is within it, and the ſoul that
" poſſeſſes him poſſeſſes all. Sweet tears of pe-
" nance! Divine ſecret of grace! O that you
" were better known to the ſinner."——" The
" pretended eſprits forts," (ſays Bourdaloue in
his ſermon on the ſcandal of the croſs and the
humiliations of Jeſus Chriſt, the nobleſt of all his
ſermons in the opinion of the Cardinal de Maury),
" do not reliſh the rigorous doctrines announced
" by the Son of God in his goſpel; ſelf-hatred,
" ſelf-denial, ſeverity to one's ſelf. But, when
" Chriſt eſtabliſhed a religion for men, who were
" to acknowledge themſelves ſinners and crimi-
" nals, ought he, as St. Jerome aſks, to have pub-
" liſhed

" liſhed other laws? What is ſo proper for ſin as " penance? What is more of the nature of pe- " nance, than the ſinner's harſhneſs and ſeverity " to himſelf? Is there any thing in this contrary " to reaſon? They are aſtoniſhed at his ranking " poverty among the beatitudes; that he held up " the croſs as an attraction to his diſciples to follow " him; that he declared a love of contempt, was " preferable to the honors of the world. In all " this I ſee the depth of his divine counſels."— Such is the language of Bourdaloue and Maſſillon preaching before a luxurious court, to the beſt informed and moſt poliſhed audience in the chriſtian world. It is apprehended that no other language is found in Our Author's Lives of the Saints.

XI. 3. Some, (but their number is ſmall), have imputed to Our Author *too much credulity reſpecting miracles.* A chain of Agiographiſts might be ſuppoſed:—on the firſt link of it we might place Surius, as poſſeſſing the utmoſt degree of the belief of miracles conſiſtent with any degree of judgment; on the laſt, we might place Baillet and Launoy as poſſeſſing the utmoſt degree of the diſbelief of miracles, conſiſtent with any degree of deference

deference to the general opinions of pious Catholics. Between them we might place in ſucceſſion, according to their reſpective degree of ſuppoſed belief, Ribadeneira, Baronius, the Bollandiſts Tillemont and Fleury. With which of theſe writers ſhall we claſs Our Author? Certainly neither with Surius nor with Baillet or Launoy. The middle links repreſent thoſe, to whom the moſt liberal Roman Catholic will not impute too much credulity, or the moſt credulous too much freedom. Perhaps our Author ſhould rank with the Bollandiſts, the firſt of this middle claſs; and generally he who thinks with Father Papebrooch on any ſubject of eccleſiaſtical literature, may be ſure of thinking right. To thoſe who wholly deny the exiſtence of miracles, theſe ſheets are not addreſſed: but the Roman Catholic may be aſked on what principle he admits the evidence for the miracles of the three firſt centuries, and rejects the evidence for the miracles of the middle age: why he denies to St. Auſtin, St. Gregory, the venerable Bede, or St. Bernard, the confidence he places in St. Juſtin, St. Iræneus, or Euſebius?

XII. Some

XII.

Some years after Our Author had publiſhed the Lives of the Saints, he publiſhed *the Life of Mary of the Croſs*, a Nun in the Engliſh convent of the Poor Clares at Rouen. It is rather a vehicle to convey inſtruction on various important duties of a religious life, and on ſublime prayer, than a minute account of the life and actions of the Nun. It was objected to this work, as it had been to the Saints' Lives, that it inculcated a ſpirit of myſtic prayer, the exceſſes of which had been formally condemned, and the propriety of which, even in a very qualified view of it, was doubtful.

It muſt be admitted by thoſe who urge this objection, that, both in the Saints' Lives and in the work of which we are ſpeaking, Our Author uſes very guarded expreſſions. He always takes care to mention, that, in the practices of devotion, as in every other practice, the common road is the ſafeſt: that many of the greateſt ſaints have, through the whole of their lives, confined themſelves to the uſual modes of prayer and medita-

tion; that the gift of contemplation is given to few; that, like every other practice of devotion, contemplation has its dangers; and that, without a perfect ſpirit of humility, it is much expoſed to illuſion: but he delivers at the ſame time an explicit opinion, that contemplation is a gift of heaven; that, the happineſs of a ſoul on whom God beſtows it, is above deſcription; and that every joy which this life affords, is contemptible in compariſon of it. This certainly is catholic doctrine.

It is natural to ſuppoſe, that, at a time when every art and ſcience was deluged in a quantity of barbarous words, and metaphyſics were carried into every ſubject, the doctrine of prayer would often be involved in ſimilar intricacies and refinements. The fact certainly is, that many writers of the middle age on the ſubject of prayer introduced into their writings a wonderful degree of metaphyſical ſubtlety. But, if their doctrine be diveſted of thoſe ſubtleties, and expreſſed in plain language, there is nothing in what Our Author, with other ſpiritualiſts calls Myſtical Theology, which contradicts common ſenſe. With them, he

divides

divides the progreſs of a Chriſtian, in his advances towards perfection into three ſtages, the purgative, the contemplative, and the unitive. In the firſt ſtage he places ſinners on their firſt entrance after their converſion, into a ſpiritual life; who bewail their ſins, are careful to avoid relapſing into them, endeavour to deſtroy their bad habits, to extinguiſh their paſſions; who faſt, watch, pray, chaſtiſe the fleſh, mourn, and are bleſſed with a contrite and humble heart. In the ſecond ſtage he places thoſe, who diveſt themſelves of earthly affections, ſtudy to acquire purity of heart, and a conſtant habit of virtue, the true light of the ſoul; who meditate inceſſantly on the virtues and doctrines of Chriſt, and thereby inflame themſelves to the imitation of him. Thoſe, he ſuppoſes to be arrived at the third ſtage, whoſe ſouls, being thus illuminated, are united to God and enjoy his peace, which paſſeth underſtanding. According to Our Author, the prayer of a perſon, who is arrived at the laſt ſtage, is very different from that of a beginner in ſpiritual life. To preſent a pious ſubject to his mind, to place it in the various points of view in which it ſhould be conſidered, to raiſe the

devout ſentiments which the conſideration of it ſhould produce, and to form the reſolutions which thoſe ſentiments ſhould inſpire, muſt, Our Author obſerves, be a work of exertion to a beginner. But when once he has arrived at that ſtate of perfection as to have detached himſelf from thoſe objects which are the uſual incitements to ſin, and to which, from the natural propenſity of the human heart, the imaginations of man forcibly lead, and when an ardent love of virtue and piety; and of whatever relates to them is habitual in her; then, Our Author ſuppoſes that what before was exertion, becomes the uſual ſtate of the ſoul; a thouſand cauſes of diſtraction ceaſe to exiſt, and all the powers of the mind and affections of the heart reſt with eaſe and pleaſure on the ſubject of her meditation; God communicates to her his perfections; he enlightens her in the myſteries of religion, and raiſes in her admirable ſentiments of wonder and love. This Our Author calls the prayer of contemplation. In proceſs of time, he ſuppoſes that the habit of devotion increaſes; that the ſoul acquires a ſtronger averſion from every thing that withholds her from God, and a more

ardent

ardent deſire of being united to him; and that, by continually meditating on the ſublime truths and myſteries of chriſtianity, ſhe is diſengaged from earthly affections, is always turned to God, and obtains a clearer view of his perfections, of her obligations to him, and of the motives which entitle him to her love. Then, according to Our Author, every thing, which is not God, becomes irkſome to her, and ſhe is united to him in every action, and every thought. At firſt the ſoul, by Our Author's deſcription, calls to her mind the preſence of God; afterwards ſhe habitually recollects it; at length every thing elſe diſappears and ſhe lives in him. Even in the firſt ſtage, when the ſinner firſt turns from vice, and determinately engages in the practice of a virtuous life, Our Author pronounces that the comforts which ſhe experiences in reflecting on the happineſs of the change, exceed the joys of this world: he ſuppoſes her to ſay in the words of Bourdaloue *(ſur la choix mutuel de Dieu et de l'ame religieuſe)*, "I have choſen God, and God has choſen me; "this reflection is my ſupport and my ſtrength, it "will enable me to ſurmount every difficulty, to "reſiſt

" reſiſt every temptation, to riſe above every " chagrin and every diſguſt." From the moment this choice is made he ſuppoſes with the ſame eloquent preacher, (in his ſermon for the feaſt of Saint Mary Magdalen), " that the ſoul, expoſed " till then to all the vexations which the love of " the world inevitably occaſions, begins to enjoy " a ſweet tranquillity: conſcience begins to expe- " rience the interior joy of pious hope and confi- " dence in the mercies of God, and to feel the " holy unction of grace; in the midſt of her peni- " tential auſterities ſhe comforts and ſtrengthens " herſelf by the thought that ſhe is making ſome " ſatisfaction and atonement to God for her ſins, " that ſhe is purifying her heart, and diſpoſing it " to receive the communications of heaven." This comfort and ſenſation of happineſs, he obſerves, muſt neceſſarily increaſe as the charms of virtue are unveiled to the ſoul and ſhe acquires a continual habit of thinking on God. " Who can " expreſs," he makes the ſoul exclaim with the ſame author, " the ſecret delights which God be- " ſtows on a heart thus purified and prepared! " how he enlightens her! how he inflames her

" with

" with divine love! with what viſitations he favors " her! what holy ſentiments and tranſports he ex- " cites in her!" But, when ſhe lives for God alone, then, in Our Author's language, God communicates himſelf with her, and her happineſs, as far as happineſs is attainable in this life, is complete. Here, according to Thomas of Kempis, (and what catholic refuſes his authority?), begins the *Familiaritas ſtupenda nimis.* " What is the " hundred fold of reward," cries Bourdaloue, *(ſermon ſur le renoncement religieuſe)*, " that, " thou O God, haſt promiſed to the ſoul which " has left every thing for thee? It is ſomething " more than I have ſaid upon it: it is ſomething " that I cannot expreſs: but it is ſomething with " which, ſinful and weak as I am, God has more " than once favored me." — " Thou promiſedſt " me a hundred fold," ſays St. Bernard, " I feel " it; thou haſt more than performed thy promiſe." *Neceſſitas quod cogit, defendit.* In defence of Our Author, this ſhort expoſition of his doctrine ſeemed neceſſary: and it may be confidently aſked in what it differs from the doctrine of Rodriguez, of St. Francis de Sales, of Bourdaloue, or of many other

other authors, in whom the univerſal opinion of the catholic world recogniſes, not only true devotion and piety, but extreme good ſenſe and moderation. Nor ſhould it be forgotten, that, if the prelates aſſembled at Iſſy in 1695, declared, (Art. 22.), "that, without any extraordinary degrees "of prayer a perſon may become a very great "ſaint;—" they alſo declared, (Art. 21.), "that, "even thoſe which are paſſive, and approved of "by St. Francis of Sales and other ſpiritualiſts "cannot be rejected." The authors on theſe ſubjects whom Our Author particularly recommended were Balthazar Alvarez de Paz and St. Jure. The latter was one of the Jeſuits who came into England during the reign of Charles the 1ſt. His moſt celebrated work is, a treatiſe on the Knowledge and Love of God, in five volumes, a noble effuſion of the ſublimeſt piety. The only work by which he is known in this country, is, his Life of the Baron de Renty: Our Author eſteemed it much, but thought it cenſureable for mentioning, in terms of commendation, the mode in which the Baron, to ſave his honor, indirectly put himſelf in the way of fighting a duel.

Another

Another ſpiritualiſt, whom Our Author greatly admired, was the celebrated Henry Marie de Boudon. He frequently mentioned, in terms of the higheſt admiration, the humility and reſignation, with which Boudon bore the calumnies of his prelate and fellow clergy. He often related that part of his life, when, being abandoned by the whole world, a poor convent of religious received him into their houſe, and he knelt down to thank God, that one human being ſtill exiſted, who was kindly diſpoſed to him. His writings are numerous; the ſtyle of them is not elegant, and they abound with low expreſſions; but they contain many paſſages of original and ſublime eloquence. Our Author was alſo a great admirer of the works of Father Surin, particularly his *Fondemens de la Vie ſpirituelle* edited by Father Bignon. In this ſpecies of writing, few works perhaps will give the reader ſo much pleaſure as the *Morale de l'Evangile*, in 4 vol. 8vo. by Father Neuville, brother to the celebrated preacher of that name. It is to be hoped that it will be tranſlated into Engliſh *.

Our

* For this and many other valuable works we naturally look

Our Author greatly lamented the conſequences of the altercation between Fenelon and Boſſuet. He

to Stoneyhurſt. If the Muſæ exulantes *, in the ſwamps of Bruges, could produce an elegant and nervous tranſlation of Cato, will their notes be leſs ſtrong or leſs ſweet in their native land? May we not expect from Stoneyhurſt other Petaviuſes, other Sirmonds, other Porées, future Strachans, future Stanleys, future Heſkeys, future Stricklands. If any of them would favor us with a tranſlation of Father Montreuil's *Vie de Jeſus Chriſt*, he would ſupply the Engliſh Catholic with the preſent deſideratum of his library, an intereſting and accurate life of Chriſt. A literary hiſtory of the Goſpels, ſhewing the ſtate of the text, and the grammatical peculiarities of their idiom, and containing a ſhort account of the early verſions, would be an invaluable work. The excellent tranſlation by Mr. Combes, the profeſſor of divinity in St. Edmund's College, of ſelected parts of St. Baſil and St. John Chryſoſtom, ſhews his ability to execute ſuch a work, and leads us to hope for it from him. The mention of theſe gentlemen, naturally makes us reflect on the ſingular kindneſs ſhewn by this country to the foreign exiles. The editor begs leave to copy, what has been ſaid on this ſubject in a ſmall work, intitled *Horæ Biblicæ*. After mentioning ſome of the moſt ſplendid of the biblical exertions of the Engliſh the compiler of that work ſays,—" Yet, uſeful and magnificent " as theſe exertions have been, an edition of the New Teſta-

* The title aſſumed by them in the preface to the Latin tranſlation of Cato.

" ment

He thought the condemnation which had been paſt in it, on the abuſes of devotion, had brought devotion

" ment has lately appeared in this country, which, in one point " of view eclipſes them all. It has been our lot to be wit- " neſſes of the moſt tremendous revolution that chriſtian " Europe has known: a new race of enemies to the chriſtian " religion has ariſen, and from Rome to Hungary, has ſtruck " at every altar, and ſhaken every throne. One of their firſt " enormities was, the murder of a large proportion of their " clergy, and the baniſhment of almoſt the whole of the " remaining part. Some thouſands of thoſe reſpectable exiles " found refuge in England. A private ſubſcription of " £33,775 : 15 : 9½ was immediately made for them. When " it was exhauſted, a ſecond was collected, under the auſpices " of his Majeſty and produced £41,304 : 12 : 6¼. Nor is it too " much to ſay, that the beneficence of individuals, whoſe cha- " rities on this occaſion are known to God alone, raiſed for " the ſufferers a ſum much exceeding the amount of the larger " of the two ſubſcriptions. When at length the wants of the " ſufferers exceeded the meaſure of private charity, govern- " ment took them under its protection; and though engaged " in a war, exceeding all former wars in expence, appropriated, " with the approbation of the whole kingdom, a monthly " allowance of about £8000 for their ſupport; an inſtance of " ſplendid munificence and ſyſtematic liberality, of which the " annals of the world do not furniſh another example. The " management of the contributions was entruſted to a com-

tion itſelf into diſcredit, and thrown a ridicule on the holineſs of an interior life. Of Fenelon he always

" mittee, of whom Mr. Wilmot, then one of the members of " parliament for the city of Coventry, was preſident; on him " the burthen of the truſt almoſt wholly fell; and his humanity, " judgment and perſeverance in the diſcharge of it, did honor " to himſelf and his country.

" It ſhould be obſerved, that the contributions we have " mentioned are excluſive of thoſe which were granted for the " relief of the lay emigrants.

" So ſuddenly had the unhappy ſufferers been driven from " their country, that few of them had brought with them any " of thoſe books of religion or devotion, which their clerical " character and habits of prayer had made the companions of " their paſt life, and which were to become almoſt the chief " comfort of their future years. To relieve them from this " misfortune, the [univerſity of Oxford, at her ſole expence, " printed for them at the Clarendon Preſs two thouſand copies " of the Latin Vulgate of the New Teſtament, from an edition " of Barbou; but this number not being deemed ſufficient to ſa- " tisfy the demand, two thouſand more copies were added, at the " expence of the Marquis of Buckingham. Few will forget the " piety, the blameleſs demeanor, the long patient ſuffering of " theſe reſpectable men. Thrown on a ſudden into a foreign " country, differing from theirs in religion, language, man- " ners, and habits, the uniform tenor of their pious and unof- " fending lives procured them univerſal reſpect and good will.

" The

always ſpoke with the higheſt reſpect. One of the editors of the laſt edition of his works is now in England: he has declared that it appeared from Fenelon's papers, that, his exertions to the very laſt, to ward off the ſentence of the condemnation of his works, were moſt active. This enhanced the value of his ſacrifice. Our Author thought that Valart had abundantly proved that Thomas of Kempis was not the author of the Imitation of Chriſt; but that he had not proved it to be written by Gerſen, the abbot of Vercelli: he alſo differed from Valart in his opinion of the general merit of the works of Thomas of Kempis; his treatiſes *de tribus tabernaculis* and *de verâ compunctione*, (the latter particularly) he thought excellent *.

XIII. Some

" The country that received them, has been favored. In " the midſt of the public and private calamity, which almoſt " every nation has experienced, Providence has crowned *her* " with glory and honor; peace has dwelt in her palaces, plenty " within her walls; every climate has been tributary to her " commerce, every ſea has been witneſs of her victories."

* Our Author was a great admirer of the writings of Abraham Woodhead; he purchaſed his manuſcripts, and by his will, bequeathed

XIII.

SOME time after Our Author's return to England, from his travels with Mr. Edward Howard, he was choſen Preſident of the Engliſh College at St.

bequeathed them to the Engliſh College at Douay. Mr. Woodhead is one of the writers to whom the celebrated *Whole Duty of Man* has been attributed. On that ſubject the editor is in poſſeſſion of the following note in Our Author's hand-writing.—"Mr. Simon Berrington, who died in 1758, endeavoured to "give Mr. Woodhead the honor of being the author of the "Whole Duty of Man and other works of the ſame kind, but "there is a difference of ſtyle between them; there occurring "in the Whole Duty of Man and the other works of that "author ſcarce any parentheſes, with which all Mr. Wood-"head's works abound. Nevertheleſs certain it is, that Dr. "John Fell, Dean of Chriſt Church, (afterwards Biſhop of "Oxford), who publiſhed the other works of the author of the "Whole Duty of Man, namely, the Ladies Calling, the Art "of Contentment, the Government of the Tongue; the lively "Oracles given unto us, &c. in folio at Oxford in 1675-1678, "and wrote the preface which he prefixed to this edition, "and who was the only perſon then living, who knew the "author of the Whole Duty of Man, gave this book of the "Whole Duty of Man to his bookbinder and Hawkins his "bookſeller in London, with other pieces of Mr. Woodhead's,

"and

St. Omers. That college was originally founded by the Engliſh Jeſuits. On the expulſion of the ſociety from France, the Engliſh Jeſuits ſhared the fate of their brethren.

On his being named to the preſidency of the Engliſh College at St. Omer's, doubts were ſuggeſted to him, on the juſtice or propriety of his accepting the preſidency of a college, which in fact belonged to others. He adviſed with the biſhop of Amiens and the biſhop of Bologne upon this point, and they both agreed in opinion, that he might ſafely accept it.

He continued preſident of the college of St. Omer's till his deceaſe. It was expected by his friends, that, his office of preſident would leave him much time for his ſtudies; but theſe expectations wholly failed. He was immediately appointed vicar-general to the biſhops of Arras, St. Omers,

" and ordered Mr. Woodhead's name to be added to the title " of this as well as of the other works which he gave to be " bound.—If Mr. Woodhead wrote that celebrated work, it " was before he travelled abroad or had any thoughts of em- " bracing the catholic faith." The ſame anecdote was mentioned to the editor by the late Mr. Challoner.

Ipres,

Ipres, and Bologne. This involved him in an immenſity of buſineſs; and, his reputation continually increaſing, he was conſulted from every part of France on affairs of the higheſt moment. The conſequence was, that, contrary to the wiſhes and expectations of his friends, he never was ſo little maſter of his time, as he was, during his reſidence at St. Omers. The editor has been favored with the following letter, which will ſhew the eſteem in which Our Author was held, by thoſe, who at the time we ſpeak of, lived in habits of intimacy with him.

"You have occaſioned me, Sir, to experience a "heartfelt ſatisfaction in allowing me an inter- "courſe with you on the ſubject of the late Mr. "Butler your uncle, and to communicate to you "the particulars within my knowledge, concern- "ing the life, the eminent virtues and uncommon "abilities of that celebrated gentleman. Never "was I acquainted with any of my cotemporaries "who was at once ſo learned, ſo pious, ſo gentle, "ſo modeſt; and whatever high opinion might be "conceived of him from a peruſal of his immortal "work on the Lives of Saints; that maſter-piece

of

" of the moſt extenſive erudition, of the moſt " enlightened criticiſm, and of that unction which " commands the affections; ſuch an opinion is " greatly inferior to the admiration which he in- " ſpired to thoſe perſons, who, like myſelf, had " the happineſs to live in intimate connection " with him. The paternal kindneſs, and, I am " bold to ſay it, the tender friendſhip with which " he honored my youth, having indelibly engraved " on my heart the facts I am about to relate to " you with the moſt ſcrupulous exactneſs. Mon- " ſieur de Conziê now biſhop of Arras, having " been raiſed to the ſee of St. Omers in 1766 " cauſed me to be elected a canon in his cathedral " church; he nominated me one of his vicars- " general, and I repaired thither on the 5th of " October 1767.

" That prelate whoſe high reputation diſpenſes " with my encomiums, mentioned your uncle to " me, on the very day of my arrival. " I am here " poſſeſſed," ſaid he, " of a hidden treaſure; and " that is Mr. Butler the preſident of the Engliſh " college. I, for the firſt time ſaw him," added " he, " during the ceremony of my inſtallation.

"He was kneeling on the pavement in the midſt "of the crowd, his countenance and deportment "had ſomething heavenly in them: I enquired "who he was; and upon his being named to me, "I cauſed him, though reluctant, to be conducted "to one of the firſt ſtalls in the choir. I will "entreat him," ſaid moreover the prelate, "to "favor you with his friendſhip; he ſhall be "your counſel, you cannot have a better." I "made anſwer, that Monſieur de Beaumont the "illuſtrious archbiſhop of Paris, in whoſe palace "I had enjoyed the invaluable benefit of paſſing "two years, had often ſpoken of him to me in the "moſt honorable terms; that he had commiſſioned "me, at my departure, to renew to him the aſſur-"ance of his particular eſteem; and that I would "neglect nothing to be thought worthy of his "benevolence.

"I was ſo happy as to ſucceed in it within a "ſhort time. His lordſhip the biſhop conde-"ſcended to wiſh me joy of it, and entruſted me "with the deſign he had formed, of honoring the "aſſembly of his vicars-general by making him "our colleague. I was preſent when he delivered

"to

" to him his credentials; which moment will never
" forſake my remembrance. I beheld your dear
" uncle ſuddenly caſting himſelf at the prelate's
" knees, and beſeeching him with tears in his eyes
" not to lay that burden upon him. *Ah! my*
" *lord*, ſaid he to him, *I am unable to fill ſo import-*
" *ant a place*; nor did he yield but upon an expreſs
" command: *Since you require it ſhall be ſo*, ſaid he,
" *I will obey*; *that is the firſt of my duties.* What
" an abundant ſource of reflections was this for
" me, who was then but twenty-ſix years of age.
" It was then eſpecially that I reſolved to make
" up for my inexperience, by taking him for my
" guide who had been giving me that great exam-
" ple of chriſtian humility.

" The biſhop had already ſhewed him his confi-
" dence by placing his own nephew in the Engliſh
" college, as alſo that of the biſhop of Senlis, his
" friend and the ſon of one of his countrymen.
" I had the charge of viſiting them frequently. I
" uſed to ſend for them, to dine with me on every
" ſchool holiday. If one of them had been guilty
" of a fault, the puniſhment I inflicted was, that,
" he ſhould deſire Mr. Butler to keep him at

" home. But it almoſt always proved uſeleſs; " he would himſelf bring me the delinquent, and " earneſtly ſolicit his pardon; *Depend upon it,* " ſaid he to me one day, *he will behave better for* " *the future.* I aſked him what proof he had of it. " *Sir,* anſwered he in the preſence of the lad, *he* " *has told me ſo.* I could not forbear ſmiling at " ſuch confidence in the promiſes of a ſchool-boy " of ten years old; but was not long before I " repented. In a private converſation he obſerv- " ed to me, that one of the moſt important rules " in education is to impreſs children with a per- " ſuaſion that the vices we would keep them from, " ſuch as lying, and breaking one's word, are too " ſhocking to be thought poſſible. A maxim this, " worthy of the great Fenelon his beloved model, " and which common tutors do not ſo much as " ſurmiſe.

" Thoſe three youths, our common functions of " vicars-general, the delightful company of your " uncle, and the frequent need I had of drawing " from that ſource of light, carried me almoſt " every day to the Engliſh college. I could deli- " neate to you, Sir, his ordinary courſe of life in

" the

" the inward adminiſtration of that houſe; I could
" tell you of his aſſiduouſneſs at all the exerciſes;
" of his conſtant watchfulneſs; of the public and
" private exhortations he made to his pupils, with
" that perſuaſive eloquence we meet with in his
" writings; of his pious ſolicitude for all their
" wants; and of their tender attachment to him.
" His room was continually filled with them. He
" never put on the harſh and threatening magiſte-
" rial look: he was like a fond mother ſurrounded
" by her children; or, he was rather, according
" to the expreſſion, * the eagle not diſdaining to
" teach her young ones to ſoar, and carrying them
" on her expanded wings, to ſave them from a
" fatal fall. But I leave to his worthy cooperators
" the ſatisfaction of detailing to you thoſe parti-
" culars, which I only tranſiently beheld, and
" which I never ſaw without being affected. How
" many intereſting anecdotes will they have to
" acquaint you with!

" Every inſtant that Mr. Butler did not dedi-
" cate to the government of his college he em-

* Sicut aquila provocans ad volandam pullos ſuos et ſuper eos volitans expandit alis ſuos.—Deutoron. cap. 22.

" ployed

" ployed in ſtudy; and, when obliged to go abroad,
" he would read as he walked along the ſtreets.
" I have met him with a book under each arm,
" and a third in his hands, and have been told,
" that, travelling one day on horſeback, he fell a
" reading, giving the horſe his full liberty. The
" creature uſed it to eat a few ears of corn that
" grew on the road ſide. The owner came in haſte,
" ſwearing he would be indemnified. Mr. Butler,
" who knew nothing of the damage done, no
" ſooner perceived it, than, bluſhing he ſaid to the
" countryman, with his uſual mildneſs, that his
" demand was juſt; he then draws out a Louis-
" d'or and gives it to the fellow, who would have
" been very well ſatisfied with a few pence, makes
" repeated apologies to him, eaſily obtains forgive-
" neſs, and goes on his way.

" Notwithſtanding ſuch conſtant application, the
" extenſiveneſs of his knowledge was next to a
" prodigy. Whenever I happened to conſult him
" on any extraordinary queſtion, upon which the
" authors moſt familiar to us were ſilent, he would
" take me to the library of the abbey of St. Bertin,
" would aſk for old writers, whoſe names I was

" ſcarce

" ſcarce acquainted with, and point out to me,
" even before I had opened them, the ſection and
" chapter in which I ſhould find my difficulty
" ſolved.

" Nor would I have you think, Sir, that the
" eccleſiaſtical ſciences were the only that he had
" applied to. A couple of anecdotes I am going
" to relate, and which I could hardly have be-
" lieved, had I not been witneſs to them, will
" prove to you that every kind of information was
" reunited in his intellect, without the ſmalleſt
" confuſion.

" Monſieur de Conziê, after his tranſlation from
" the biſhopric of St. Omer's, to that of Arras,
" invited him to come and ſee him there. My
" brother vicars and myſelf ſought one day for a
" queſtion which he ſhould not be able to anſwer,
" and thought we had found one. Accordingly we
" aſked him, what was the name of a Pear called,
" (in French) *bon Chretien*, before the coming of
" Chriſt, and Chriſtianity. *There are*, anſwered
" he, *two ſyſtems on that point*; and then quotes
" us two modern naturaliſts, ſets forth their
" opinions and unfolds to us the authorities with

" which

" which they backed them. I had the curioſity " to aſcertain one of thoſe quotations, and found " it accurate to a tittle.

" A few days after, the biſhop of Arras, having " his drawing-room filled with company, Mr. Pre- " ſident was announced; the byſtanders, think- " ing it to be the firſt preſident of the council " d'Artois, opened him a gangway to come at the " prelate; they behold a prieſt enter, whom, by his " baſhful and modeſt looks, they take for ſome " country curate, and by a ſimultaneous motion " they cloſe up the paſſage, which they had made. " The biſhop, who had already deſcried his dear " preſident of the Engliſh college, perceived alſo " the motion, and reſolved to put the authors of it " to the bluſh. He obſerved in one corner of the " room, a group of military men; he goes up to " them, and finding they were converſing upon the " queſtion keenly debated at that time, whether " in battle the *thin order*, obſerved in our days be " preferable to the *deep* order of the antients; he " called to Mr. Butler and aſked him, what he " thought of it? I then heard that amazing man, " talking on the art of war, with the modeſt tone

" of

" of a ſchool-boy, and the depth of the moſt
" conſummate military man. I obſerved admi-
" ration in the countenance of all thoſe officers;
" and ſaw ſeveral of them, who being too far off,
" ſtood up upon chairs to hear and ſee him. They
" altogether put to him queſtions upon queſtions,
" and each of his anſwers cauſed freſh applauſe.

" His lordſhip left us to go and join another
" group, conſiſting of magiſtrates, who were diſ-
" cuſſing a point of common law; and in like
" manner called upon his oracle, who, by the
" ſagacity of his reflections, bore away all ſuf-
" frages and united their ſeveral opinions.

" The prelate, next taking him by the hand,
" preſented him to the ladies, ſeated round the
" fire-place, and aſked him, whether the women
" in antient times wore their head-dreſſes as high
" as ours then did. *Faſhions*, anſwered he, *like the*
" *ſpokes of a wheel turning on its axis, are always re-*
" *placed by thoſe very ones which they have ſet aſide.*
" He then deſcribed to us the dreſſes, both of the
" men and women in the various ages of our mo-
" narchy; *and to go ſtill further back*, added he,
" *the ſtatue of a female Druid has been found, whoſe*

" *head-dreſs meaſured half a yard in height; I have*
" *been myſelf to ſee it, and have meaſured it.*

" What aſtoniſhed me moſt, was, that ſtudies ſo
" foreign to the ſupernatural objects of piety,
" ſhed over his ſoul neither aridity nor luke-
" warmneſs. He referred all things to God,
" and his diſcourſe always concluded by ſome
" chriſtian reflections, which he ſkilfully drew
" from the topic of the converſation. His virtue
" was neither minute nor puſillanimous: religion
" had in his diſcourſe, as well as in his conduct,
" that ſolemn gravity, which can alone make it
" worthy of the Supreme Being. Ever compoſed,
" he feared neither contradictions nor adverſities:
" he dreaded nothing but praiſes. He never al-
" lowed himſelf a word, that could injure any
" one's reputation: his noble generoſity was ſuch,
" that, as often as I happened to prize in his pre-
" ſence any one of his books or of the things be-
" longing to him, I the ſame day found them in
" my poſſeſſion. In ſhort, I will confeſs it, to
" my confuſion, that for a long time I ſought to
" diſcover a failing in him; and I proteſt by all
" that is moſt ſacred, that I never knew one in him.

" Theſe

"These are the facts, Sir, you was desirous of "knowing; in the relation of which I have used "no exaggeration, nor have had any thing to dis-"semble. I have often related these facts to my "wondering friends, as a relief to my heart; and "indeed, notwithstanding the distance of time, "they recur as fresh to my remembrance as if just "transacted before my eyes.

"I was at a distance from St. Omer's, when "death robbed me of my respectable friend. "Time has not alleviated the sorrow, which the "loss of him fixt deeply in my breast. I have "preciously preserved some of his presents, and "carefully concealed them at my leaving France. "May I one day find again those dear pledges of "a friendship, the recollection of which is in our "calamities the sweetest of my consolations. I "have the honour to be, with the highest regard,

"SIR,

"Your most obedient, &c. &c.

"At the Hague, Dec. 30, 1794.

"L'Abbe de la Sêpouze.

The following letter expreſſes the ſame ſentiments of Our Author.

"SIR,

"The friendly letter you honored me with of "the 22d ult. reached Lullworth in my abſence. "I had at length complied with repeated invita- "tions from Lord and Lady Arundel, who ſent "their carriage for me, and would fain have kept "me till the end of the preſent month of June. "I was obliged to write confidentially to Mr. "Weld, to deſire him to demand my return, for I "was tired of being too well at Wardour Caſtle. "That jaunt deprived me of the pleaſure of ſee- "ing my good friend Mr. Palmer, and of the "ſatisfaction I ſhould have had in anſwering "ſooner your dear epiſtle.

"Never, Sir, will the remembrance of the vene- "rable preſident, Mr. Butler, be blotted from my "mind. I could not leave him either day or "night, during the laſt fortnight of his life; and "I ſtill often recall the expreſſions of my ſorrow "at the moment of his deceaſe. He is eclipſed "from me; (exclaimed I before every body), "irreparable

" irreparable loſs! I conſidered him not only the
" moſt precious friend I had, but truly as a father,
" of which, he had towards me all the fondneſs.
" And indeed, ſuch was my confidence in him,
" that I laid open to him the inmoſt receſſes of
" my heart, and, notwithſtanding the habit I had
" been in, for twenty years, of preaching, I ſub-
" mitted to his inſpection and judgment, all the
" ſermons of apparatus and citicism, (with which
" I was charged), before I delivered them. I
" ſtill preſerve, and ever ſhall, as a precious relic,
" his hair incloſed in the ring you was pleaſed to
" ſend me after his demiſe. Though at that time
" plunged in the bittereſt grief, I did not delay to
" ſet about his funeral oration, which Mr. Mum-
" ford, procurator of the college, had promiſed
" me he would get printed. I greatly lament my
" not having made an extract of it from my papers,
" previous to my flight from St. Omer's: and
" when the communication, which begins to open
" between this kingdom and France, increaſes, and
" becomes free enough not to expoſe thoſe to
" whom one writes, I will apply to a truſty friend
" of mine, and entreat him to make enquiry after
it,

" it, and ſend it me. Meanwhile, till I am able " to ſatisfy myſelf, by conveying to you that in- " conſiderable performance, I will here haſtily " and promiſcuouſly give you the material articles " on which I think I grounded my encomium of " Mr. Butler; though perhaps I ſhall entertain " you with nothing but what you are as well " acquainted with as myſelf.

" You undoubtedly know, Sir, that the illuſtri- " ous deceaſed, was vicar-general of the dioceſes " of Saint Omers, Arras, Ipres, Bruges, and I " believe alſo of that of Boulogne or Amiens. " His merit, learning, and piety made him to be " ſought after, by all the prelates, who had the " good of the flocks committed to their care at " heart. The indefatigable zeal of that holy miſ- " ſioner cauſed him, often in the depth of winter, " to paſs through thoſe dioceſes where his preach- " ing and direction of ſouls were ardently wiſhed " for; he being looked upon as an apoſtle, burn- " ing with the pure zeal of the ſalvation of ſouls.

" This zeal was truly according to knowledge; " for he had all the meekneſs of the great biſhop " of Geneva, St. Francis de Sales, making himſelf

" all

" all unto all men, in order to gain over all " ſtations. Compaſſionate and indulgent to all " perſons, he had no ſeverity, but towards him- " ſelf, which his real friends ſometimes with con- " cern reproached him for. Among other in- " ſtances of his diſregard for himſelf, he once took " upon himſelf the charge of making an inventory " of all the books which the French Jeſuits had " left in my college, and which I had cauſed to be " laid upon large tables in a long garret expoſed " to every wind. He ſet about this painful piece " of buſineſs in the month of November, and it " laſted for nearly five months: in the hardeſt " froſt he would paſs there three or four hours " together, while, I myſelf, ſtarved with cold, " earneſtly entreated him to go down and warm " himſelf; but he, without yielding to my requeſt, " would anſwer me; that he never felt the cold " when he was among books, and would ſtill go on " writing.

" His knowledge was ſo extenſive that it bor- " dered on prodigy. There was nothing but what " he had read, and nothing could loſe its place in " his memory.

" His

" His piety was ſo great; he prayed with ſuch " affection and ardor, that he edified and deeply " affected all who beheld him at his devotions. " This ſincere and genuine godlineſs led him even " to inſiſt, (with a kind of ſeeming obſtinacy), " upon getting up a few days before his death, in " the midſt of the burning fever which brought " him to the grave, to go and hear maſs in the " chapel, becauſe it was Sunday. Archbiſhop " Butler, who happened to be by his bed ſide, did " not prove more perſuaſive than myſelf, nor " could we make him eaſy, but by having a ſmall " altar haſtily ſet up in his chamber, on which I " offered the auguſt ſacrifice in his preſence.

" His candor, his noble ſimplicity were admired " by every body. His charity was boundleſs, " being carried even to a holy prodigality towards " the needy, and ſometimes borrowing to beſtow " on them more than himſelf had. His genero- " ſity to his friends equalled his other virtues; " and thoſe who held a place in his invaluable " affection, ſometimes bluſhed at the difficulty " they found to prevail on him to accept of a

" return,

" return, and to let them effectually acknowledge " his greatneſs of ſoul.

" We muſt above all, add to thoſe bright gifts " with which heaven had bleſſed him, an humility " ſo profound, that it inceſſantly led him to lower " himſelf beneath thoſe, who paid ſo great a juſ- " tice to his knowledge and his ſanctity. Like a " large and fruitful tree, which the more it is " loaded with fruit, the more its branches ſtoop " and bend downwards, he wiſhed every where to " place himſelf in the laſt rank. I have often " beheld the biſhop of St. Omers himſelf hum- " bled, as I may ſay, with theſe humiliations " of his. He never went to the palace, but he " caſt himſelf at his feet; and when there hap- " pened to be much company with the prelate, " ſuch as the officers of regiments, who viſited " him in a body, it hurt him to ſee ſo vene- " rable a character proſtrate himſelf in their " preſence: apprehenſive of military ſneers and " ſatire, he had ſeveral times begged of him to " diſpenſe with that too humiliating a ceremony, " but never could obtain what he requeſted of " him.

"He frequented, or rather viſited, every diſtin-
"guiſhed perſonage in St. Omers. The vicars-
"general his colleagues, the dignitaries of the
"chapter, the moſt reſpectable of the canons,
"the rectors of the city, the ſuperiors of the
"ſeminary. Thoſe were uſually the perſons he
"entertained at his table, when we dined with
"him. He viſited in like manner all the mili-
"tary and civil magiſtrates, the king's lieutenant,
"the commiſſary at war, the commandant of
"engineers, the mayor, the deputy intendant, the
"king's judges for the bailiwick, and many other
"diſtinguiſhed characters; who all highly reve-
"renced him.

"His converſations were by no means noiſy,
"but ſo intereſting that we liſtened to him with
"all imaginable attention, and endeavoured not
"to loſe a word that fell from his lips. As he
"was really learned, and his learning nearly uni-
"verſal, he ſpoke to us one while on ethics;
"another time on hiſtory; to-day, it was phyſic;
"to-morrow, divinity. Claſſics, poetry, philoſo-
"phy, politics, all found a place in our diſcuſſions,
"in which we often queſtioned him as our maſter,

"becauſe

" becauſe nothing eſcaped his recollection, his " judgment, his profound erudition. He was a " majeſtic ſtream of knowledge, that would have " diſpenſed its wholeſome waters much wider had " it not been checked by fixing him in an employ- " ment much beneath him: for the details of a " college abſorbed a very precious portion of his " time, which he might have dedicated to a labor " of a far ſuperior utility.

" This is, Sir, but a weak and confuſed deline- " ation of the great man, of whom you are the " worthy nephew, and whoſe friend, I had the " happineſs to be for a long period. He well " knew that true greatneſs conſiſts in goodneſs; " and therefore that was the foundation of all the " virtues with which we ſaw him adorned. It " was that goodneſs which made him ſo loved " while living, and ſo greatly lamented after his " death. It will make his hiſtory ever delightful, " and the remembrance of him, like unto the " ſweeteſt perfume.

" I hope that heaven will favor me with an op- " portunity of recovering his eulogy from among " my forſaken papers. Pleaſe to accept of my

" apologies for preſuming to ſend you ſuch a " ſcribble, and ſo late. I entreat you, Sir, to give " credit to the ſincerity of the ſentiments of grati- " tude, attachment and veneration with which I " glory in being, your moſt ſincere, zealous and " devoted ſervant.

" Lullworth Caſtle,
" June the 11th, 1795.

" (Signed) HIECQ."

During Our Author's ſtay at St. Omers, a theſis was printed and publicly defended, in a neighbouring univerſity, which excited his attention. Mr. Joſeph Berington preſided at the defenſions of it. It certainly contained many propoſitions, which were offenſive to pious ears: but reſpectable perſons are ſaid to have declared, that it contained nothing materially contrary to the faith of the Roman Catholic Church; and the editor feels it a duty incumbent on him to add, that one of the biſhops, to whom Our Author was grand vicar, mentioned to the editor, that, he thought his vicar had ſhewn too much vivacity on that occaſion.

XIV. Both

XIV.

BOTH from Our Author's letters and from what is recollected of his converſations, it appears that he often explicitly declared, that, if powerful meaſures were not adopted to prevent it, *a revolution in France* would take place, both in church and ſtate. He thought irreligion, and a general corruption of manners gained ground every where *. On the decay

* The actual revolution which has taken place in France was foreſeen, by very few, but long before it happened many thought a revolution was unavoidable. The ſpirit of irreligion, which contributed ſo greatly to produce it, firſt appeared among the claſſical enthuſiaſts of Italy, towards the end of the 15th century: from them it was tranſmitted into France: for a time it grew up in ſilence and obſcurity, and firſt aſſumed a regular appearance in Chaulieu, la Fare, and the other Epicureans of the Temple. The writings of Bayle gave it a currency: on the firſt publication of them, Nicole is ſaid to have exclaimed, that, "the controverſy with Proteſtants would "thenceforth be a ſecondary object, as religion itſelf was "attacked, and the future war would be againſt Deiſts and "Atheiſts." Under Voltaire and the Encyclopediſts, with ſome aſſiſtance from the writings of Bolingbroke and Hume and Rouſſeau, irreligion made ſuch advances, that, before the middle

decay of piety in France, he once mentioned in confidence to the editor a circumſtance, ſo ſhocking,

die of the preſent century all orders of men in France were infected by it. This is forcibly expreſſed in a letter from a clergyman of the church of England, of great diſtinction, to Our Author, dated ſo far back as the 26th day of January 1766. The following is an extract from it.

"I told you when at your houſe, that one chief reaſon of my "journey into France, was to look out, on that ſide of the "water, for a quiet, pleaſant and comfortable retreat, where I "might, with my private fortune, be enabled to live pretty "near as fully and plentifully, when I quitted my preferment, "which is near equal to my eſtate, as with it in England; "where we are ſo burthened with taxes of every ſort, and "every thing is at ſo exceſſive a price, that the greateſt œco-"nomy will hardly allow a man of a private fortune to live "within compaſs, if he will do as his neighbours about him; "this I conceived might have been practicable in France, "where taxes are not ſo numerous, and where proviſions are "much cheaper: however, before I left Paris I began to be "ſick of my deſign, for two or three reaſons: I found every "thing both there and on the road, through Amiens to Calais, "near as dear as in England. I found it would not be eaſy to "find any ſociety with the natives, who do not love us; and "indeed have no reaſon; but the thing which diſguſted me "moſt, was the looſeneſs of their principles, in point of reli-

"gion.

ing, that even, after what has publicly happened, the editor does not think himſelf juſtifiable in mentioning

" gion. I travelled to Paris, through Liſle and Cambray by
" their diligence, and was ſcandalized and amazed at the open
" diſreſpect, both of the trading and military people, for their
" clergy and military eſtabliſhment. When I got to Paris it
" was much worſe: I had an opportunity, by a friend's being
" at Paris, with whom I ſpent moſt of my afternoons, and
" where there was great reſort of French company, of the beſt
" ſort, as he was a man of faſhion and literature, to be further
" convinced of the great prevalency of Deiſm in that kingdom,
" where, if they go on at the rate they have done for theſe laſt
" few years, it is much to be feared that any mode of Chriſti-
" anity, much more the beſt, will fare but ill with ſo looſe a
" people. I was ſhocked, as well as my friend; (who is ſo far
" from being a bigot to any form of Chriſtianity, that we
" rather looked upon him in England as indifferent to all), ſo
" that it was with the greateſt pleaſure I often heard him en-
" gaged very warmly in the defence of our common Chriſti-
" anity, againſt theſe philoſophers, (as the French Deiſts affect
" to call themſelves), and upon this principle, that it was time
" enough to think of pulling down the preſent eſtabliſhed form
" of worſhip, when they could agree among themſelves to
" eſtabliſh a better. The French nobility, ladies as well as
" men, military, gentry, and even tradeſmen, &c. are infected
" with this new philoſophy: God knows how it will end: but
" I fear

mentioning it in this place. He ſeems to have augured well on the change of miniſtry, which took

" I fear the worſe. I thought we were bad in England, but " I never heard ſo much of public infidelity any where, as " while I was in France; where however to its honor be it " ſpoken, they have ſpewed out Rouſſeau, while England, " according to cuſtom, hath licked up the vomit. I hope you " will pardon the indelicacy of the expreſſion; but reſentment, " to ſee the folly, blindneſs and ill judgment of my country- " men, who are now a madding in careſſing a man, whom all " good governments, chriſtian or heathen, ought to deteſt, " forced me to make uſe of it. All our newſpapers, for this laſt " fortnight, have had two or three articles relating to this great " Mr. Rouſſeau, and his ſettling in England: if the Emperor " had paid us a viſit more noiſe could not have been made " about it, and we ſeem to think that we have a great acquiſi- " tion in a man, who, was it not already in part done to his " hands, has it in his heart to unlooſe all ties both civil and " eccleſiaſtical. But I will have done with this argument; " and will only add, that it gave me the moſt hearty concern " to think what was likely to become of the flouriſhing church " of France, if a ſtop, a providential ſtop be not put to this " preſent frenzy."——

The inevitable tendency of the principles and practices of the French philoſophers, to produce a revolution both in church and ſtate was not wholly unobſerved. As early as the year 1727, the

took place on the expulsion of the Choiseuls. He was particularly acquainted with the Cardinal de Bernis,

the Chevalier Folard thus expressed himself on that subject. (Histoire de Polybe, Paris 1727 avec de notes, par M. de Folard, tom. 2. liv. 1. ch. 18. fol. 329, note.)

" Jamais guerres civiles n'ont été plus aisées à prevenir et à " terminer que les nôtres. Le Cardinal de Richelieu prit de " bonnes leçons sur nos fautes, et s'en trouva bien. Rien ne " dissipe plus les cabales qui se forment ensuite des autres qui " ont réussi impunement, disoit cet habile ministre, que la ter- " reur et la crainte ; il ne faut pas attendre des preuves mathe- " matiques d'une conspiration et d'une cabale ; on ne les " connoît ainsi que par l'événement : alors il n'y a plus de " remede, il les faut toujours prévoir par de fortes conjec- " tures, et les prevenir par de prompts remédes. *Il* " *s'en forme une aujourd'hui qui gagne peu à peu, et par des* " *moiens si subtils, que j'ai regret de n'être pas venu au monde* " *trente ans plus tard pour en voir le denoument. Il faut avouer* " *que certaine politique est admirable, et les lunettes des puissances* " *de l'Europe très mauvaises. Les preuves sont mathematiques* " *s'il en fût jamais.*—Never were civil wars so easily to be " prevented or finished as ours. Our former faults taught " Cardinal Richelieu an useful lesson, and he found his advan- " tage in it. Nothing, that able minister used to say, has such " an effect in dispelling the cabals which proceed from the " impunity of former cabals, as terror and alarm. Mathema- " tical proofs of a conspiracy or a cabal are not to be waited

Bernis, and the Mareſchal de Muy. Of the latter he writes thus in one of his letters. "Mr. de "Muy, who has ſometimes called upon me, and "often writes to me, as the moſt affectionate of "friends, is unanimouſly called the moſt virtuous, "and upright nobleman in the kingdom. The "late Dauphin's projects, in favor of religion, he "will endeavour to execute. He is miniſter of "war. The moſt heroic piety will be promoted "by him by every method: if I gave you an "account of his life, you would be charmed by ſo "bright a virtue."

XV.

OUR Author had *projected many works* beſides thoſe which we have mentioned. Among them his

"for: they appear only in the event, when things are paſt "remedy. When a perſon has ſtrong ground to conjecture "that conſpiracies are forming, he foreſees them ſufficiently: "it is then his buſineſs to prevent them by inſtant remedies. "*A conſpiracy is now forming: it gains ſtrength by little and little,* "*and by means ſo ſubtle, that I lament I did not come thirty years* "*later into the world, to ſee the end of it. It muſt be allowed,* "*that there are admirable politicians, and that the ſovereigns of* "*Europe have bad ſpectacles. If mathematical proof of a conſpi-* "*racy ever exiſted, it exiſts in the preſent inſtance.*"

treatiſe

treatiſe on the *Moveable Feaſts* may be reckoned. He very much lamented, that, he had not time to complete it: what he had prepared of it, he thought too prolix, and, if he had lived to reviſe it, he would have made great alterations in it. Some time after his deceaſe it was publiſhed, under the inſpection of Mr. Challoner. He propoſed writing the lives of Biſhop Fiſher and Sir Thomas More, and had made great collections, with a view to ſuch a work: ſome of them are in the hands of the editor, and are at the command of any perſon, to whom they can be of uſe. He had begun a treatiſe to explain and eſtabliſh the truths of *natural and revealed religion*; he was diſſatisfied with what Bergier had publiſhed on thoſe ſubjects. He compoſed many *ſermons*, and an immenſe number of *pious diſcourſes*. From what remained of the three laſt articles, *the three volumes of his diſcourſes*, which have appeared ſince his deceaſe, were collected. The editor is happy in this opportunity of mentioning his obligations to the reverend Mr. Jones, for reviſing and ſuperintending the publication of them. They are acknowledged to poſſeſs great merit: the morality of them is entitled

to great praiſe; the diſcourſe on converſation, ſhews a conſiderable knowledge of life and manners. Having mentioned his ſermons, it is proper to add, that, as a preacher he almoſt wholly failed. His ſermons were ſometimes intereſting and pathetic; but they were always deſultory, and almoſt always, immeaſurably long. The editor has lately publiſhed his *ſhort life of Sir Toby Matthews.*

He was very communicative of his manuſcripts, and conſequently, many of them were loſt; ſo that, on an attentive examination of them, after his deceaſe, none but thoſe we have mentioned were thought fit for the preſs. A manuſcript diſcourſe compoſed by him on the ſubject of prayer, has been ſpoken of by thoſe who have ſeen it, in terms of the higheſt commendation; but the editor has not been able to procure it.

XVI.

The number of *letters* written by Our Author exceeds belief; if they could be collected they would be found to contain an immenſe maſs of intereſting matter, on many important topics of religion

religion and literature. He correſponded with many perſons of diſtinction both among the communicants with the ſee of Rome, and the ſeparatiſts from her. Among the former may be reckoned the learned and elegant Lambertini, who afterwards, under the name of Benedict the 14th, was honored with the papal crown: among the latter may be reckoned Dr. Lowth, firſt, biſhop of Oxford, afterwards biſhop of London, the celebrated tranſlator of Iſaiah. In a Latin note on Michaelis, Our Author ſpeaks of that prelate as his intimate acquaintance, "*neceſſitate conjunctiſſimus.*" The editor had formerly a large collection of Our Author's letters; by an unforeſeen event he has been deprived of almoſt all of them. From thoſe remaining in his hands he ſelects the following extracts, as they give a lively picture of the unſettled ſtate of government in France long before the revolution.

"I expect a new book from Lyons on the feudal "laws, which I will ſend you. Would you be-"lieve it? I am deep in politics or on laws. "Thoſe which favor abſolute monarchy are beſt "calculated for this meridian. On your ſide of the "water,

" water, Xenophon *de republicâ Lacedæmoniorum*,
" and ſuch like books, will pleaſe moſt. Since
" the ſuppreſſion of the parliament of Paris, (to
" be followed by that of others which imitate
" it), many copy and hand about the ſecond part
" of Maſſillon's little ſermon on the feaſt of the
" Incarnation in his petit carême, preached be-
" fore the king when a child: this little book,
" being a model of elegant compoſition, I ſend
" you over. The king's calling to him the firſt
" preſident and the preſident d'Ormeſſon, gave
" riſe to the reports, that the parliament and
" Choiſeul would be ſoon re-eſtabliſhed. But,
" on the contrary, edicts will be publiſhed in a few
" days, (leſs than eight), for erecting ſovereign
" courts, in every province, and for the gratuitous
" adminiſtration of juſtice. The late D'Aqueſ-
" ſeau, the great chancellor, left notes relative to
" ſuch a project. His ſon, on whoſe education
" he ſpared neither money nor care, the beſt law-
" yer in France, is looked upon as the ableſt and
" propereſt perſon to bring this ſcheme to per-
" fection. The developement and execution of
" this project will be gradual, and obſtacles will
" make

"make it ſlower. Keep this to yourſelf and "friends. The confuſion of affairs makes me "fear it will be late in the ſummer before I can "ſee you."

"The Chancellor Meaupeou is obliged to carry "his project to the utmoſt extremity, rather than "ſee it defeated. With it, he himſelf muſt fall. "He is extremely reſolute, has often changed "parties and has conſequently little credit with "any. He ſeized the opportunity of the court's "indignation againſt the parliament, in the Duke "of Aiguillon's affair. After long conteſting, he "turned out the Choiſeuls, being ſupported power-"fully by the Duke of Aiguillon. By the ſup-"preſſion of the parliaments, and of their power "making remonſtrances above once againſt any "money edicts or others, he alarmed the people, "as if their liberties and laws were at ſtake, and "left in the arbitrary power of every miniſter, "who can multiply exactions at diſcretion and "without control. To render this project popu-"lar, he publiſhed the project of rendering the "adminiſtration of juſtice, gratuitous, and pro-"miſed a new ſhort eaſy code of laws. This will

"not

" not be executed ſoon. The multiplication of
" ſovereign courts in the provinces, he imagined
" would pleaſe in the country. Arras accepted it
" with joy; every where elſe; even in the pro-
" vinces, the ſcheme meets with grievous oppoſi-
" tion and impediments. Paris, which by it will
" loſe almoſt one third of its inhabitants, buſineſs,
" and circulation of caſh, is furious upon it. The
" new code and gratuitous adminiſtration of
" juſtice was a ſcheme formed by the late great
" Chancellor d'Agueſſeau. The chancellor then
" put in execution another project, which had
" been formed by Choiſeul, of eſtabliſhing ſtates
" in every province like thoſe of Artois. This
" yet does not remove the people's fears and jea-
" louſies. They cry out, the three ſtates of the
" kingdom muſt be aſſembled before ſuch inno-
" vation can be named. The petit carême of
" Maſſillon, on account of two ſermons preached
" before the king on the liberty of the people, is
" now the oracle. It is ſold at an exceſſive price.
" The princes of the blood royal are forbid to
" hold any aſſembly, &c. The Duke of Aiguillon
" has abandoned the chancellor, who has no
" longer

" longer any friend at court; yet the biſhop of " Senlis, &c. ſupport his cauſe and concur. " Moſt think the chancellor has not a head for " ſuch an enterpriſe, or capable of foreſeeing all " obſtacles and difficulties in the execution, and " the means of obviating them, of comparing all " circumſtances, and being prepared for them, &c. " all which require a vaſt extent of genius and " much experience and prudence; a project fit for " a Cardinal de Richelieu, to employ his vaſt " abilities in. In the mean time every thing is " at a ſtand, and all in the utmoſt confuſion. The " reconciliation of Rome with the houſes of " Bourbon would have been publiſhed long ago, " had not the changes in the French miniſtry " ſuſpended that ceremony, ſo important. Places " cannot be given up nor other conditions exe- " cuted till we have a miniſtry."

" The zealous biſhop is making good regula- " tions; will oblige the religious to go out but " two together, under pain of no orders or facul- " ties.' I returned by Ipres, having promiſed that " biſhop and his moſt pious vicar-general Vanroo " a viſit on buſineſs. A diſpute with the religious

"about hearing their own nuns without the "biſhop's approbation, was referred to Rome, "and the anſwer condemned the religious to ſub- "mit. They oppoſed warmly, but ſome acqui- "eſced. The definitor of the province of the "Recollects of St. Anthony, appealed from the "Pope's letters to the ſovereign council at Bruſ- "ſels, on pretence that no letter from Rome can "be of force, without the viſa of the province. "This was never yet extended to the reſolutions "of doctrinal points, and the like: yet the court "will graſp at it all. The biſhops reſent this "proceeding very much. I perſuade myſelf and "hope our Engliſh will have no ſhare in the oppo- "ſition, farther than by way of remonſtrance, "and with marks of reſpect. Biſhops here are "very powerful and very reſolute. None more "ſo than the biſhop of Arras."

XVII.

Our Author enjoyed the friendſhip and eſteem of many perſons diſtinguiſhed by rank, talents or virtue. The holy biſhop of Amiens ſpoke of him in the higheſt terms of admiration and regard. In the

life written in French of that excellent prelate, he is mentioned "as the moſt learned man in "Europe." He is ſtyled by Father Brotier in his preface to his edition of Tacitus, "ſacra eru-"ditione perceleber." The late Mr. Phillips in the preface to his life of Cardinal Pole, mentioning the edition of his letters by Cardinal Quirini, expreſſes himſelf thus:—"they were procured for "the author by Mr. Alban Butler, to whom the "public is indebted for the moſt uſeful and valu-"able work, which has appeared in the Engliſh "language on the Lives of the Saints, and which "has been ſo much eſteemed in France, that it is "now tranſlating into the language of a country "celebrated for biography, with large additions "by the author. This gentleman's readineſs on "all occaſions to aſſiſt the author in his under-"taking, was anſwerable to his extenſive know-"ledge, and general acquaintance with whatever "has any relation to erudition."—Our Author was not ſatisfied with the French tranſlation of his work: the writers profeſſed to tranſlate it freely; but he thought that they abuſed the privilege of free tranſlation, that they miſrepreſented his

meaning, that their ſtyle was affected, and that the devotional caſt which he had labored to give the original was wholly loſt in their tranſlation. The editor has heared that a tranſlation of it was begun in the Spaniſh and Italian languages, but he has ſeen no ſuch tranſlation. Dr. Kennicot ſpoke loudly of Our Author's readineſs and diſintereſted zeal to oblige. Even the ſtern Mr. Hollis mentions him, in his memoirs, with ſome degree of kindneſs. No perſon was more warmly attached to his friends. With his affectionate and generous diſpoſition, no one was more ſenſible of unkindneſs, than he was; but none forgave it more readily. It was his rule to cultivate thoſe who were inimical to him, by every mark of attention and act of kindneſs; and rather to ſeek, than avoid an intercourſe with them. His inceſſant attention to his ſtudies frequently made him abſent in ſociety: this ſometimes produced whimſical incidents.

XVIII.

Whatever delight Our Author found in his literary purſuits, he never ſacrificed his religious duties

duties to them, or permitted them to treſpaſs on *his exerciſes of devotion.* Huet, whom from his reſemblance to Our Author in unremitted application to ſtudy, the editor has often had occaſion to mention, laments his own contrary conduct in very feeling terms:—"I was entirely carried," ſays he, *(de rebus ad eum pertinentibus* 174), "by the "pleaſure found in learning: the endleſs variety "which it affords had taken up my thoughts, and "ſeized all the avenues of my mind, that I was "altogether incapable of any ſweet and intimate "communication with God. When I withdrew "into religious retirement in order to recollect "my ſcattered thoughts, and fix them on heavenly "things, I experienced a dryneſs and inſenſibility "of ſoul by which the holy Spirit ſeemed to pu-"niſh this exceſſive bent to learning." This misfortune Our Author never experienced. A conſiderable portion of his time was devoted to prayer. When it was in his power, he ſaid maſs every day: when he travelled, he roſe at a very early hour, that he might hear it: he never neglected the prayer of the *Angelus*, and when he was

not

not in the company of ſtrangers, he ſaid it on his knees. He recommended a frequent approach to the ſacrament of the altar: ſome, under his ſpiritual direction communicated almoſt every day. The *morâle ſevêre* of the Janſeniſts he ſtrongly reprobated in diſcourſe, and no perſon receded further from it in practice: but he was an admirer of the ſtyle of the gentlemen of Port Royal, and ſpoke with praiſe of their general practice of avoiding the inſertion of the pronoun, *I*, in their writings. He was much more eaſy, than religious perſons abroad uſually were, in permitting young perſons to read books not generally impious or immoral. He made no ſcruple of putting into their hands the whole works of Pope, Addiſon, Swift (except his Tale of a Tub) and Gay, and other authors of a like deſcription, without any other reſtraint, than a general direction to paſs over the offenſive paſſages, when they ſhould come to them. He thought the Bible ſhould not be read by very young perſons, or by thoſe who were wholly uninformed: even the tranſlation of the whole divine office of the church, he thought

ſhould

ſhould not be given to the faithful, promiſcuouſly. In the printed correſpondence of Fenelon, a long letter by him on frequent communion, and one on reading the Bible, (they deſerve to be tranſlated and generally read), expreſs exactly Our Author's ſentiments on thoſe ſubjects. All ſingularity in devotion was offenſive to him. He exhorted every one to a perfect diſcharge of the ordinary duties of his ſituation, to a conformity to the divine will both in great and little occaſions, to good temper and mildneſs in his intercourſe with his neighbour, to an habitual recollection of the divine preſence, to a ſcrupulous attachment to truth, to retirement, to extreme ſobriety. Theſe he uſed to ſay were the virtues of the primitive Chriſtians, and on the primitive Chriſtians, he ſaid, we ſhould always look as perfect models of chriſtian virtue. Fleury's account of them, in his *Manners of the Chriſtians*, he thought excellent, and frequently recommended the peruſal of it. He exhorted all to devotion to the Mother of God; many under his care, ſaid her office every day. The advantage of mental prayer he warmly inculcated.

inculcated. In the conduct of ſouls he was all mildneſs and patience: motives of love were oftener in his mouth than motives of fear; "for to "him that loves, nothing," he uſed to ſay, with the author of the Imitation of Chriſt, "is difficult." He often ſacrificed his ſtudies and private devotions to the wants of his neighbour. When it was in his power he attended the ceremony of the *ſalût* at the pariſh church; and on feſtivals particularly ſolemnized by any community of the towns in which he reſided, he uſually aſſiſted at the divine ſervice in their churches. He was very abſtemious in his diet; and conſidered ſyſtematic ſenſuality as the ultimate degradation of human nature. He never was heard to expreſs ſo much diſguſt, as at converſations, where, for a great length of time, the pleaſures of the table or the comparative excellence of diſhes had been the ſole topic of converſation; yet he was very far from being an enemy to rational mirth, and he always exerted himſelf to entertain and promote the pleaſures of his friends. In all his proceedings he was moſt open and unreſerved: from ſelfiſhneſs, none could be more free.

Dr.

Dr. Kennicot often ſaid, that, of the many he had employed in his great biblical undertaking, none had ſhewn more activity, or more diſintereſtedneſs than Our Author. He was zealous in the cauſe of religion, but his zeal was without bitterneſs or animoſity: polemic animoſity was unknown to him. He never forgot, that in every heretic, he ſaw a brother Chriſtian; in every infidel, he ſaw a brother man. He greatly admired *Drouen de Sacramentis*, and *Boranga's Theology*. *Tournely* he preferred much to his antagoniſt *Billouart*. He thought *Houbigant* too bold a critic, and objected ſome novelties to the *Hebraizing friars of the Rue St. Honoré*. He believed the Letters of *Ganganelli*, with the exception of two or three at moſt, to be ſpurious. Their ſpuriouſneſs has been ſince placed beyond controverſy by the *Diatribe Clementine* publiſhed in 1777. *Caraccioli*, the editor of them, in his *remerciement a l'auteur de l'année Litteraire, de la part de l'Editeur des Lettres du Pape Ganganelli*, acknowledges that he filled ſixty pages at leaſt of them, with thoughts and inſertions of his own compoſition. In the hand-writing of a

gentleman, remarkable for his great accuracy, the editor has before him the following account of Our Author's ſentiments on uſury. "Mr. Alban "Butler's opinion of receiving intereſt for money "in a letter dated 20th June 1735, but copied "anno 1738."—In England and in ſome other "countries the laws allow of five per cent, and "even an action at law for the payment of it. "This is often allowable in a trading country; "and, as it is the common practice in England, I "ſhall not blame any one for taking or even "exacting intereſt-money; therefore will ſay no-"thing againſt it in general: but, in my own "regard, I am perſuaded it is not warrantable in "conſcience, but in three caſes; viz. either for a "gain ceaſing, as merchants lend money which "they would otherwiſe employ in trade, *lucrum "ceſſans*: or ſecondly, ſome detriment the lender "ſuffers by it, *damnum emergens*: or thirdly, ſome "hazard in the principal money, by its being "expoſed to ſome, more than ordinary, danger in "being recovered ſafely. Some time afterwards "the ſaid Alban Butler was convinced there was

"no occaſion of ſcruple in receiving intereſt for "money, ſo that it was at a moderate or low rate "of intereſt, and that there was reaſon to believe "the borrower made full the advantage of the "money that he paid for it by the intereſt."

Our Author's love of learning continued with him to the laſt. Literary topics were frequently the ſubject of his familiar converſation. He was a great admirer of what is called the ſimple ſtyle of writing; and once mentioned, that, if he could acquire a ſtyle by wiſhing for it, he ſhould wiſh for that of Herodotus. He thought the orator appeared too much in Cicero's philoſophical works, except his Offices: that work he conſidered to be one of the moſt perfect models of writing, which have come down to us from antiquity. He profeſſed to diſcover the man of high breeding and elegant ſociety in the commentaries of Cæſar; and to find expreſſions in the writings of Cicero which ſhewed a perſon accuſtomed to addreſs a mob, the *fæx Romani populi*. He believed the works of Plato had been much interpolated; and once mentioned, without blame, Father Hardouin's

opinion, that, they were wholly of the fabrication of the middle age. Of the modern Latin poets, he moſt admired Wallius, and in an illneſs deſired his poems to be read to him. He himſelf ſometimes compoſed Latin poetry. He preferred the *Paradiſus Animæ* to its rival prayer-book, the *Cœleſte Palmetum*. Of the laſt he ſpoke with great contempt. The little rhyming offices, which fill a great part of it, are not very intereſting; but, the explanation in it of the pſalms in our Lady's office, of the pſalms in the office for the dead, of the gradual and ſeven penitential pſalms, and of the pſalms ſung at veſpers and complin, is excellent. A perſon would deſerve well of the Engliſh Catholics who ſhould tranſlate it into Engliſh. The Cœleſte Palmetum was the favorite prayer-book of the Low Countries. By Foppens's *Bibliotheca Belgica*, it appears that the firſt edition of it was printed at Cologne in 1660, and that during the eight firſt years after its publication more than 14000 copies of it were ſold. Moſt readers will be ſurpriſed when they are informed, that Our Author preferred the

ſermons

ſermons of Boſſuet to thoſe of Bourdaloue: but in this he has not been abſolutely ſingular; the celebrated Cardinal de Maury has avowed the ſame opinion; and, what is ſtill more extraordinary, it has alſo been avowed by Father Neuville. Boſſuet's diſcourſe upon Univerſal Hiſtory may be ranked among the nobleſt efforts of human genius, that ever iſſued from the preſs. In the chronological part of it the ſcenes paſs rapidly but diſtinctly; almoſt every word is a ſentence, and every ſentence preſents an idea or excites a ſentiment of the ſublimeſt kind. The third part of it, containing his reflections on the events which produced the riſe and fall of the antient empires of the earth, is not inferior to the celebrated work of Monteſquieu on the Greatneſs and Fall of the Roman empire; but, it is in the ſecond part that the genius of Boſſuet appears in its full ſtrength. He does not lead his reader through a maze of argumentation, he never appears in a ſtretch of exertion; but, with a continued ſplendor of imagery, magnificence of language, and vehemence of argument, which nothing can withſtand, he announces

nounces the ſublime truths of the chriſtian religion, and the ſublime evidence that ſupports them, with a grandeur and force, that over-powers and diſarms reſiſtance. Something of this is to be found in many paſſages of his ſermons; but, in general, both the language and the arguments of them are forced and unnatural. His letters to the nuns are very intereſting. Let thoſe who affect to talk ſlightingly of the devotions of the religious, recollect that the ſublime Boſſuet beſtowed a conſiderable portion of his time upon them. The ſame pen that wrote the diſcourſe on Univerſal Hiſtory, the funeral oration of the Prince of Condé, and the Hiſtory of the Variations, was at the command of every religious who requeſted from Boſſuet a letter of advice, or conſolation. "Was "he at Verſailles, was he engaged on any literary "work of importance, was he employed on a paſ- "toral viſit of his dioceſe? ſtill," ſay the Benedictine editors of his works, "he always found "time to write to his correſpondents on ſpiritual "concerns." In this he had a faithful imitator in Our Author. No religious community addreſſ-

ed

ed themſelves to him who did not find in him a zealous director, an affectionate and ſteady friend. For ſeveral among the religious, he had the higheſt perſonal eſteem. Thoſe, who remember him during his reſidence at St. Omer's, will recollect his ſingular reſpect for Mrs. More, the ſuperior of the Engliſh convent of Auſtins at Bruges. He was, in general, an enemy to the private penſions * of nuns; but in this, as in every other inſtance, he wiſhed the reform, when determined upon, to proceed gently and gradually.

All who have had an opportunity of obſerving the Engliſh communities ſince their arrival in this country, have been edified by their amiable and heroic virtues. Their reſignation to the perſecution which they have ſo undeſervedly ſuffered, their patience, their chearfulneſs, their regular diſcharge of their religious obſervances, and, above all, their noble confidence in Divine Providence, have gained them the eſteem of all who know

* See Boudon's Letter, *Sur le relachement qui s'eſt introduit dans l'obſervation du vœu de pauvreté*, Lettres de Boudon, vol. 1. p. 500.

them.

them. At a village near London, a ſmall community of Carmelites lived for ſeveral months, almoſt without the elements of fire, water, or air. The two firſt, (for water unfortunately was there a vendible commodity), they could little afford to buy; and from the laſt, (their dreſs confining them to their ſhed), they were excluded. In the midſt of this ſevere diſtreſs, which no ſpectator could behold unmoved, they were happy. Submiſſion to the will of God, fortitude and chearfulneſs never deſerted them. A few human tears would fall from them, when they thought of their convent; and with gratitude, the fineſt of human feelings, they abounded: in other reſpects they ſeemed of another world. "Whatever," ſays Dr. Johnſon, "withdraws us from the power "of our ſenſes; whatever makes the paſt, the "diſtant, or the future, predominate over the "preſent, advances us in the dignity of human "beings." It would be difficult to point out perſons to whom this can be better applied than theſe venerable ladies: whoſe lives are more influenced by the paſt, the diſtant, or the future, or ſo little influenced by the preſent.

He

He was not ſo warm, on any ſubject, as the calumnies againſt the religious of the middle age: he conſidered the civilization of Europe to be owing to them. When they were charged with idleneſs, he uſed to remark the immenſe tracts of land, which, from the rudeſt ſtate of nature they converted to a high ſtate of huſbandry in the Hercynian wood, the foreſts of Champagne and Burgundy, the moraſſes of Holland, and the fens of Lincolnſhire and Cambridgeſhire. When ignorance was imputed to them, he uſed to aſk, what author we were poſſeſſed of, what monument of antiquity had reached us, for which we were not indebted to the monks. He could leſs endure, that they ſhould be conſidered as inſtruments of abſolute power to enſlave the people: when this was intimated, he obſerved, that, during the period which immediately followed the extinction of the Carlovingian dinaſty, when, the feudal law abſolutely triumphed over monarchy, the people were wholly left to themſelves, and muſt have ſunk into an abſolute ſtate of barbariſm, if it had not been for the religious eſtabliſhments. Thoſe,

he ſaid, ſoftened the manners of the conquerors, afforded refuge to the vanquiſhed, preſerved an intercourſe between nations; and, when the feudal chiefs roſe to the rank of monarchs, ſtood as a rampart between them and the people. He thought St. Thomas of Canterbury, a much injured character: he often pointed out that rich tract of country, which extends from St. Omers to Liege, as a ſtanding refutation of thoſe, who aſſerted that convents and monaſteries were inimical to the populouſneſs of a country: he obſerved, that the whole income of the ſmaller houſes, and two-thirds of the revenues of the greater houſes were conſtantly ſpent within twenty miles round their precincts; that their lands were univerſally let at low rents; that every abbey had a ſchool for the inſtruction of its tenants, and that no human inſtitution was ſo well calculated to promote the arts of painting, architecture and ſculpture, works in iron and bronze, and every other ſpecies of workmanſhip, as abbeys or monaſteries and their appendages. "Thus," he uſed to ſay, "though "the country in view was originally a marſh, and "has,

" has, for more than a century, wholly ſurvived its " commerce; it is the moſt populous country in " Europe; and preſents on the face of it as great " a diſplay of public and private ſtrength, wealth " and affluence, as can be found in any other part " of the world."—Fortunately for him he did not live to be witneſs to the domiciliary viſit, which in our times it has received from France. What would he have thought, if any perſon had told him, that, before the expiration of the century in which he lived, the French themſelves, would, in perfect hatred of Chriſt, deſtroy the fineſt churches of France?—At their profanation of his favorite church of St. Bertin in the town of St. Omers, that is ſaid to have happened, which Victor Vitenſis relates to have happened in the perſecution of the Vandals. (Hiſt. Perſ. Van. 13. " Introeuntes " maximo cum furore, corpus Chriſti et ſangui- " nem pavimento ſparſerunt et illud pollutis " pedibus calcaverunt."

XIX.

Our Author enjoyed through life a good ſtate of health, but ſomewhat impaired it by intenſe application to ſtudy. Some years before his deceaſe he had a ſlight ſtroke of the palſy which affected his ſpeech. He died on the 15th of May 1773, in the 63d year of his age. A decent monument of marble was raiſed to his memory in the chapel of the Engliſh college at St. Omers, with the following inſcription upon it, compoſed by Mr. Banniſter.

Hic jacet

R. D. Albanus Butler (Bouteillier) Prænobilis Anglus.

Sacerdos et Alumnus Collegii Anglorum Duaci.

Ibidem S. T. Profeſſor. Poſtmodum Miſſionarius in Patria.

Præſes II. Collegii Regii Anglorum Audomari.

Vicarius Generalis

Illuſtriſſimorum Philomelien. Deboren. Atrebaten. Audomaren.

Ex vetuſtâ Ortus proſapiâ

In

In utriſque Angliæ et Galliæ Regnis

Amplâ et Florente.

Suaviſſimis Moribus,

Summis acceptiſſimus, Infimis benignus,

Omnium neceſſitatibus inſerviens,

Pro Deo.

Propter Doctrinam et Ingenium, Doctiſſimis,

Propter Pietatem, Bonis omnibus

Percharus.

Nobiliſſimæ Iuventutis Inſtitutionem,

Sacrarum Virginum curam,

Reverendiſſimorum Antiſtitum negotia,

Suſcepit, promovit, expedivit,

Opere, Scriptis, Hortatubus.

Sanctorum rebus geſtis a Pueritiâ inhærens,

Acta omnia pernoſcens,

Mentem et Sapientiam altè imbibens,

Multa ſcripſit de Sanctorum vitis,

Plena

Plena Sanctorum Spiritu, librata judicio, polita ſtylo,

Summæ ubertatis et omnigenæ eruditionis.

Apoſtolicæ ſedis et omnis officii ſemper obſervantiſſimus.

Pie obiit 15 Menſis Maii 1773.

Natus annis 63. Sacerdos 39. Præſes 7.

Hoc mœrens poſuit Carolus Butler

Monumentum Pietatis ſuæ in Patruum Amantiſſimum.

BRITISH MUSEUM

ERRATA.

P. 48. note, l. 11, for *and much* read *and with much.*

P. 56. line 16, for *Nichas* read *Niclas.*

P. 57. laſt line but one from the bottom, for *yeat* read *year.*

P. 72. line 12, for *courrier* read *courier.*

P. 76. line 17, dele *often.*

P. 92. line 10, dele ;

P. 95. line 8, for *refuſes* read *recuſes.*

P. 134. line 17, for *D'Aqueſſeau* read *D'Agueſſeau.*

P. 135. line 16, before *making* inſert *of.*

P. 145. line 6, for *animoſity*, the 2d time it occurs read *acrimony.*

